GUIDE TO HOLINESS.

Unbelief; A PAINFUL EXPERIENCE.

BY J. D.

Unbelief is regarded by some a sin which can only exist as love of the world, love of self, and other sins give it birth; consequently, when a seeking soul has renounced all other forbidden objects, this sin must die as a natural result. When we take this view of unbelief, it appears like such a harmless evil as to be hardly worth naming. Thus I regarded it in the early part of my Christian experience, and it cost me more mental agony than I can find language to describe. I think but few souls this side of perdition have had a more painful experience of the damning consequences of unbelief, which has led me to regard it as the great cause or root of other evils rather than the effect of them; or, as one has termed it, "a capital and fountain evil."

I give a short sketch of my own experience in this school of misery, praying that it may serve as a warning to others, like the pillar which Bunyan's pilgrims erected after they escaped from Doubting Castle, on the side of which they wrote this sentence, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the celestial country, and seeks to destroy his holy pilgrims."

At the age of sixteen, I became deeply convicted of my need of religion, and resolved to seek until I should find that

of myself as a sinner, and of Christ as a Savior. I was very ignorant of the way to obtain salvation by faith in Christ; hence I vainly strove to find rest for my troubled soul by my own good works. ingly, I commenced seeking the Lord by breaking off every known sin. I was soon a strict Pharisee in works. I fasted often, and prayed often, day and night; and sometimes nearly all night, when my soul would be in an agony, crying, "O, that I knew where I might find him; that I might come even to his seat!" Often did the blessing seem almost within my reach; but my unbelief kept me from receiving it. So I continued to fast, and pray, and weep; but grew no better, although I did every thing necessary to salvation, except to believe. O, if doing penance would have converted a soul, I should have been speedily and soundly converted. Lord often showed me that "This is the work of God, that ye believe on him whom he hath sent;" but I did not understand it. I well remember that, on a certain quarterly meeting occasion, I thought I would make a great effort to get the longsought blessing. So I fasted from Friday night to Sunday morning, which made me so weak that I could scarcely walk to church. But I thought surely the Lord will have mercy on me now, and bless me; but, alas! how was I disappointed! my soul was shrouded in gloom throughout the day, and the Lord appeared farther from me than ever before. I have often since wondered that I did not understand the lesson which my heavenly Instructor which now appeared to me the pearl of designed to teach me by such discipline; great price. I had very imperfect views but, so it was; instead of seeing that I

respecter of persons; for I saw others get they had neither sought half as long as I had, nor DONE half as much. Ah, I did not then understand that it was their faith in Christ which made their sacrifice more acceptable than mine. Well might the Savior have said of me, "O, fool, and slow of heart to believe!"

In this way I sought the Lord sorrowing for five years; three years of which I tried to believe myself a Christian; but I never so believed in Jesus as to bring the unmistakable witness of the Spirit. In the year 1845, I received a clear and satisfactory evidence of my acceptance with God. Never shall I forget that desperate venture of faith, which seemed in opposition to all the feelings of my soul, as I let go of every other hope, and cast myself on Jesus for salvation. Nor can I ever forget, while memory lasts, the new creation that followed that act of faith. My soul was immediately filled with heaven.

"O, the rapturous height Of that holy delight, Which I felt in the life-giving blood!"

I felt that I was a new creature, and seemed to be living in a new world. Shortly after this happy change, I began to thirst for purity of heart; for, although I knew nothing of the doctrine of heart holiness, I knew that I felt the need of a clean heart and a right spirit; for this I prayed almost without ceasing, day and night. O, how my soul thirsted for God, the living God! I could truly say, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." A few weeks after the first happy change, I awoke, one morning, with these words sounding in my ears, as though some one spoke them to me: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon decree to be unalterable.

failed because of my unbelief, I was sorely panied the words. Then and there, I tempted to think hard of the Lord. It believe, the Lord spoke the cleansing did really seem to me that God was a word; but, like the child Samuel, I was too ignorant of divine things to understand blest so easily, and seem so happy when it. Had I, like him, had some one to instruct me, it might have saved me from making the fearful shipwreck which soon after followed. As it was, however, I soon lost, through unbelief, that heaven of peace I had received, and an awful contest with the powers of darkness followed, which lasted many days. Once more, at length, I gained by faith my rest in Christ, and the sanctifying witness was stronger than ever. I was now conscious that I lived and moved in God; I seemed to breathe the very air of heaven. I had enjoyed great peace before, but nothing compared to this, which passed understanding. Every thought was brought into captivity to Christ, while I rejoiced evermore, prayed without ceasing, and, in every thing, gave thanks. Now I thought my goings were established; nor

> - could I believe That I ever should grieve That I ever should suffer again."

But in this I was mistaken. I had so long indulged in the practice of believing no more than I felt, that unbelief had become the habit of the soul, and every act of faith seemed peculiarly difficult. Again, I was driven from my anchorage by giving place to unbelief, and another fearful and unsuccessful conflict with the enemy followed. For weeks and months, all heaven and all hell seemed in awful contest over my poor soul. Sometimes I would seem on the borders of heaven; at others, on the brink of hell. Could the Lord Jesus have saved a soul without faith, I believe he would have saved me. I am sure he saw that I suffered enough; I wept enough; I prayed enough; but I prayed without faith. I worked enough, but, alas! I did not believe enough; and I found the thee," A heaven of divine peace accom- believeth shall be saved, and he that

believeth not shall be damned." enemy of all righteousness, seeing that unbelief was my besetting sin, left no temptation on this point untried. I was sorely tempted to believe there is no God. In this, Satan was unsuccessful. At last, he told me that I had sinned away my day of grace, and that there was no more merey for me. This sounded more like the truth. At last, it was much as I felt; so I yielded to the temptation, and sunk to a state of utter despair. O, what power the adversary has over the soul, when we lay down the shield. I wonder not that the apostle said, "ABOVE ALL, taking the shield of faith." But, strange as it may seem, I could not then think that it was unbelief that caused my trouble; although I knew I had committed no actual sin, and my foe could not point me to one sin I had committed, or one duty I had left Indeed, I believe I had left undone. nothing undone except the chief work of both. I often wish that I could find language to describe the horrors of despair; but, as it is impossible for a soul filled with salvation, to describe its joys, so does language fail to picture the torments of a soul in despair.

> "Ah, wretch that I am, I could only exclaim, Like a devil tormented within; My Savior is gone, And has left me alone, To the fury of Satan and sin.

Tongue cannot declare The torment I bear; While no end to my trouble I see; Only Adam could tell, On the day that he fell, And was turned out of Eden, like me."

Falling from a state of entire sanctification to that of entire despair, my hell conam persuaded that this will be the most bitter ingredient in the cup of the lost soul over; the soul keeps its place in God, and for eight years. The first temptation that cannot dwell or live here. Places, to me,

The my foe presented, after I sunk into despair, was to destroy myself. When he failed in this, he told me that a soul abandoned of God had no more duties to do; that it was wrong for me to read the Bible, and it was wrong for me to pray, or do any duties of a Christian any more. This was a necessary precaution of the enemy; for he well knew that, if I continued doing duty, I would find my way out again; so Labstained from outward religious observances almost entirely.

Thus, in my case, unbelief was the first and only cause of all my sins of omission and commission. It was not love of the world, or any other sin except unbelief. I "could not enter in because of unbelief." As I have said, I remained in this state of mind just eight years; and I got out of it just as Bunyan's pilgrims escaped from the castle of Giant Despair, by using the key of Promise. That successful revivalist, Rev. Mr. Burchard, was laboring in our place for a while, and I went to hear him. He dwelt much on the love of God to man, and our duty of believing it. He showed unbelief to be a very great vet prevalent sin; said he seldom found a happy Christian. I went home, and thought I would try prayer once more; so I took a promise, and carried it to the Lord in faith, and an immediate answer was given. O, eternal glory be to Jesus; he spoke in his well known voice, "Thy faith hath saved thee; go in peace."

I would say to all, in conclusion, "Take heed lest there be, in any of you, "an evil heart of unbelief," and "Let us labor to enter into that rest, lest any fall after the same example of unbelief."

Binghamton, May, 1856.

WHEN you receive this cup of salvation, sisted in knowing what I had lost; and I the effect will be,-the clamor of self is over; the slavish fear of being nothing is in the world of woe. Shut up in unbelief, is ready for all that can come upon it. It in this unhappy state of mind I remained bears; it forbears; it thinks no evil; it

Devoted souls are my are less than ever. delight. To see my friends dwelling in God, and God in them, affords me one of the greatest earthly pleasures .- [Bramwell.

The "Consecrated Cobbler."

WHEN William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast into the sea." I would have said, "That is perfectly true; this Hindooism is as vast and solid as those mountains; but we have faith-not much; yet we have faith as a grain of mustardseed;" and William Carey said, "I will go up to the mountain." Lonely and weak he walked up toward that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it, and with his own feeble voice he began saying, "Be thou removed! be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the Edinburgh Review, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hindooism; and from his high place he cast down a scalding word, which he meant to fall just as of old boiling lead was used to fall upon a poor man from the height of a tower. He called him a "consecrated cobbler." All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed! be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly,

answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's Church, which seems to say, "Be thou removed, be thou removed, and be thou cast into the depths of the sea!" Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first page of their Christian history, the name of the "consecrated cobbler."

[Rev. W. Arthur's Missionary Speech.

I Have Prayed for Thee.

THEN you cannot say that nobody cares for your soul. Then you have one friend who does not forget you-a friend at court; one who has the ear of the Majesty on high, and who never yet had a prayer unanswered - for him the Father heareth always.

I have prayed for thee. Oh! yes, he must have prayed for us or we could not be where we are and what we are.

If we are still in this world of hope, if we have one mercy left, if we are not utterly forsaken, if we are anywhere but in that place of torment, he must have prayed for us. If we have resisted temptation, if we have suffered affliction, if we have come off conquerors in the day of battle, and in defiance of all the privations and dangers of the wilderness held on our way, it must be because he has prayed for us. We should have fallen a thousand times, should have made way with our souls years gone, should have as little left as the rich man in hell, had he not prayed for us.

I have prayed for thee. And that after all which he had done for us before he went back to glory. There was the manger, and the garden, and the cross, and the grave; and was it not enough? Does he "What say ye now?" "Well!" they still keep our names before him? Does

he still bear our case on his heart, and Stand and look around. Do not condemn, daily plead for our daily bread, the bread that perisheth, and the bread that perisheth not? "Bless the Lord, O my soul, and all that is within me, bless his holy name!"

I have prayed for thee. Then away with doubt and unbelief, for who can perish for whom he has prayed? My infirmities are many, my wants great, my foes mighty, but he has prayed for me. I must drink deep of the bitter cup-wring out the dregs and drink them, but he has prayed for me. must lie down and die; the night without a star must gather about my pillow, but he has prayed for me. I must be summoned with all the dead before the throne, but he hath prayed for me. I will not fear what man can do unto me, nor will I dread to meet the swellings of Jordan, nor will I hesitate to encounter justice, armed with all its terrors, because he hath prayed for me. I expect an acquittal at the last day. I anticipate the glory that shall be revealed; I count on a crown, because he hath prayed for me. In life, in death, through eternity, I will thank thee, O gracious Lord, for those gracious words-I HAVE PRAYED FOR THEE.

I have prayed for thee. Has he prayed for thee? Are you one of his little flock? Have you been where Mary was? Have you done what Mary did? Have you washed those feet with your tears? Perhaps you do not care to have him pray for you; perhaps have never said, Lord, remember me. Unless he prays for you, there is no pardon, or peace, or life, and yet you have never said, Lord, remember me. Unless he prays for you, all is lost, and yet you have never said, Lord, remember me. [Genesee Evangelist.

THE reason why the Methodists, in geneexamination. Consider, then, these things. had gone. I entreated her to yield her

but pity. Do not destroy, but heal. Do not drive, but draw. If possible, live in all the union, the power, the salvation. [Bramwell.

Incidents in a Winter School.

1. About two weeks had passed away when a small group of my scholars stood on the platform during the noon recess. Having a little leisure myself, I asked them if we should not sing something. They all agreed to do so, and we sang a large number of the choicest hymns in our beautiful collection. While we sang, the words, as well as the tunes, deeply interested them, and the Spirit of God was sensibly present. We concluded our singing with the hymn, "Mid scenes of confusion," etc., set to the tune of "Home, sweet home,"

As they were leaving the platform, I observed one little girl looking much more serious than the rest, leaning half unconsciously on the desk, still reading the words of the hymn we had sung. I moved quietly toward her, and said, " N-, are you a Christian?" She shook her head. I said again, "Do you know what it is to be a Christian?" "Yes," she "Then," I continued, "I am replied. afraid you will have some other home byand-by than the one of which we have been singing." She then burst into tears, went to her seat, and wept nearly the whole afternoon, much to the astonishment of her schoolmates. I spoke to her again after school. During the next day she looked very sad, and, on leaving school in the evening, walked very slowly to her home. I embraced this opportunity to tell her of a Savior's love. She then promised me that, at some time, she would give her ral, do not live in this salvation, is, there's heart to him. The following day found her too much sleep, too much meat and drink, as far from peace as she had ever been. too little fasting and self denial, too much When I closed the school, she lingered conversation with the world, too much behind, and I told her that I wished to preaching and hearing, and too little self speak with her a moment after the others melting manner.

the service of the blessed Redeemer.

This occurred three years ago, and, therefore, the communication I have lately received from her is the more interesting. she sent me a letter, in which she writes as follows: -"I heard, a few days since, that you were sick, and I have ventured to write you a few lines, to let you know that I am striving to make heaven my home. I feel more determined than ever I have yet done, to serve God. I made a resolution, at the commencement of this year, to question you put to me on that day, " Are you a Christian?"

elder brothers. and S. and L., I humbly trust, have found should not be moved. peace with God." Thus the Good Shep- When I returned to the school-house, I God knew it, and he knew how to take stillness I never saw.

work among the parents. It was all well no word of expulsion was spoken.

whole heart to the blessed Savior then, house; but, when it was extended to the After a long time of hesitation, she resolved home circle, it became intolerable, and the to do it, and, kneeling down, confessed her most bitter opposition was instantly excited. sins, and gave herself to Christ in the most "We want a school teacher," said they, "not a psalm singer." Some said, "My Shortly after, her sister joined her in children shall stay at home;" others said, "Turn him out," and advised the directors to do it at once. Two of the three directors refused to take any part in the matter; but I was informed that the third one was A short time since, hearing that I was sick, coming, on the next day, to do his best to rid the district of the disturbing element.

> On the morrow, the school-house was thronged with scholars, some appearing sad and others exultant; all, with excited faces, expecting to see the ejection of the teacher, or an end put to singing, prayer, etc., inside the school-house.

Noon came, but no director. I then live more like my Savior, and I pray God retired to a quiet retreat, a little way from I may never break that resolution. Never the school-house, to which I had become shall I forget my twelfth birthday, and the familiar, and spent the hour with my Savior. If ever I felt human weakness, if I ever wrestled with God for strength to She then goes on to speak of her younger stand firm, it was in that hour; but I sister, and also of the conversion of two wrestled not in vain. I felt a divine "Cornelia," she writes, strength imparted to me, and, "though a "is still rejoicing in the hope of salvation, host should encamp about me," yet I

herd gathered four from that dear family observed an unaccountable quietness among into his own fold. What cannot the divine the scholars, although the worst boys in Spirit accomplish through a word "spoken the district were present; and, when the in season"? The fact that the day on school commenced, it seemed as if an inviswhich I was led to speak to her was her ible hand held every muscle of every birthday, was entirely unknown to are; but scholar in the school. Such profound

advantage of it to bless her, and to use her By-and-by, I perceived the director windas an instrument for the salvation of others. ing his way up to the school. He entered. Are we not wisely admonished—" In the The almost oppressive stillness of the scholmorning sow thy seed, and in the evening ars seemed to confound him, and he withhold not thy hand; for thou knowest appeared as really under supernatural innot whether shall prosper, either this or fluence as was Saul of Tarsus. The exerthat, or whether both shall be alike good," cises of the school were conducted as usual. 2. The work of the Holy Spirit among Every moment he was expected to comthe children stirred up the evil spirit to mence the business he came to do; but

enough when the young ones sung their. At length came the crisis-the time of hymns, and spoke of religion in the school- singing. Every eye was upon me, measuring intently every motion. I seemed to feel the quickened pulse, and hear the heart-throbs of every one of them, the director himself sharing in the excitement; but, glory to God, he had nerved me for the conflict, and I felt that, had all the regions of the bottomless pit rushed into the school, they would not have caused me to flinch one hair's breadth. "What shall we sing?" said I. This brought sensible relief to very many little girls, who, with sparkling eyes, shouted the name of their chosen tune. We sang it. The children sang with all their might. The second verse brought the director to beating time with his foot; and, before we finished the hymn, something brought tears to his

Before dismissing the school, I reminded them of their meeting on the morrow, (Sabbath,) and gave an appointment for a prayer meeting in the evening, to which their parents were invited. The Lord gave me a word for my visitor before he left, which seemed to impress him favorably, the morrow.

very much affected; and when I requested those who wished to express their feelings, to come to the front seats, I think about twelve came forward, and, rising up one after another, expressed, with streaming eves, their determination to be, henceforth, " on the Lord's side."

Then did my soul magnify the Lord, that, with his own Spirit, and with his holy arm, he achieved the victory. It was then I felt the fulfilment of the blessed promise,-"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."-[Oberlin Evangelist.

All in Christ.

Man, or woman, or child! Do you want any thing? Are you anxious about the matters of your soul? Are you disturbed, are you ignorant? Do you feel, "It is wisdom I want," or "It is righteousness I want," or "It is peace I want," or "It is power I want," or "It is heaven I want?" and he promised to be at the meeting on Well, it is all in Christ. In the knowledge of him is eternal life. And do you under-On Sabbath afternoon, I met the chil-stand, it is all with Christ? You do not dren, and to my great astonishment, found receive it from Christ; you receive it with this friend sitting amongst them. After I Christ. "He that hath the Son, hath life." had finished my address, I said to him, There is no salvation out of him. We "Mr. F -, have you not a word to say become bound up with him by faith, and to the children?" He hesitated a moment, then all that belongs to him is ours. As and then rose with tearful eyes, and made it is all in him, it is all with him. Once a confession of sin before the children, more, it is all for Christ. Do you underexhorting them not to follow the parents stand that every thing we receive is to go and neighbors, but the advice of their back to him?-it is given to us that we teacher; "for," said he, "every word of it may glorify his holy name. Are we justified? Are we sanctified? Are we blood-When, in the evening, I went to the bought? Are we temples of the Holy prayer-meeting, I found it already com- Ghost, heirs of God, and joint heirs with menced; Mr. F. himself pleading with Christ? It is that we may have liberty to God for a blessing on the children, the serve God, and glorify the name of our parents and the district. This was the Redeemer. Thus, all that salvation imbeginning of a good work among the par- plies is in him, all that salvation implies is ents. Opposition ceased, and the truth with him, and all that salvation implies is prevailed. Two Sabbaths after this event, for him, in time and eternity. My breth-I addressed the children on the words, ren, Christ is a root, Christ is a rock. He "Who is on the Lord's side." They were is a root out of which flows the sap of grace through the branches; and the soul that is united to him as a branch, receiveth it. He is the Rock of ages; and the soul that is based on him, the gates of hell cannot prevail against; it shall rise up a mighty tower unto the skies, a building that shall manifest the wisdom, the power, the grace and the glory of God throughout eternity.

—Rev. C. Molyneux.

Scraps from My Portfolio.

BY MRS. P. PALMER.

PRAYER NOT ALWAYS ANSWERED.

Ye ask and receive not, because ye ask amiss. St. James.

GoD is the hearer and answerer of prayer. And "this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." But it is not according to the will of God that sinners should be compelled to be saved. He has left the human will free. It is his will that sinners should be saved. But men possess the awful power to resist the will of God. He expostulates with the sinner and says, "Why will ye die?" "Ye will not come unto me that ye may have life." A sinner, in answer to the prayer of the pious, may be irresistibly awakened, but not irresistibly converted. The Savior desired the salvation of the inhabitants of Jerusalem, when he said, "O, that thou hadst known the day of thy visitation!" But Jerusalem was not saved. God is infinitely willing to give every needed grace; and if the petition for the needful grace is presented, and not answered, it is because there is some point where the conditions are not met; for, "He that asketh receiveth."

HALUSTRATIVE INCIDENT.

I will give you an illustration, that came under my observation, where a petition was presented and not answered. I accompanied my husband on one of his professional visits to N—, to see a young man who was apparently at the point of death. After examining the case, my husband pro-

nounced the individual beyond human aid, and expressed it as his belief that he could not survive long. In the evening we attended a prayer meeting, held in the church where the dying young man's father ministered. A pious female member, praying for the recovery of the young man, said about thus: "O, Lord, this is the confidence we have in thee, that if we ask anything according to thy will thou hearest us. Now we know it is according to thy will that this young man should recover, therefore we know we have the petition we have asked of thee." My heart was sad, for I feared that truth was about to suffer. I saw that the faith of the woman was not grounded on right premises, and I had reason to believe it would fail, and then I knew that the name of the promise-keeping Jehovah would be dishonored. This person could not have known it was according to the will of God that this young man should recover, unless some special revelation had been given her to that effect. We know that the secret of the Lord is with them that fear him, and do not doubt but, on special occasions, the Holy Spirit may, in answer to the importunity of the faithful soul, produce a divine conviction on the mind that prayer is answered. But on no other ground could this person have known that it was the will of God that the young man should recover. God, infinite in wisdom, might have foreseen many reasons why it was for the best he should not recover; and therefore she could not, from the passage quoted, on which she had founded her faith, have had any conceivable reason for believing he would re-

The result proved that the person, though sincere, was mistaken. The young man, shortly afterward, died in the triumphs of faith. So wonderful were the triumphs of grace, that he probably slew more by his death than he might have slain by his life, had it been lengthened a score of years.

PRAYER OF FAITH ALWAYS ANSWERED.

You pray for the conversion of sinners.

You have some special cases on hand, for! which you have been much in prayer; and because they are not converted, you doubt the promise of God that you shall have the thing you have asked of him. God hears your prayer, if you pray in faith; and to the degree you ask that which is in accordance with his will, you receive the thing you ask. The persons for whom you pray unquestionably feel the arresting influences of the Holy Spirit; but it is a solemn fact that sinners possess the awful power to resist the Holy Ghost. If your eye could, like the omniscient One, penetrate the heart of the sinner, for whom you have been specially praying, you might see the answer being given in that troubled conscience. You might also see the sinner withstanding the will of God respecting his salvation. The sinner, in answer to the intercessions of the Spirit through you, is convinced that now is his day of visitation-now he must repent, and bring forth fruit meet for repentance. He is convinced that it is the will of God that he should now be saved, by complying with the conditions of salvation. But he knowingly refuses to comply with the conditions, or even to acknowledge the workings of the Spirit on his heart. The prayers of Samuel, Daniel, or even of the almighty Savior, could not save such a sinner; for it would be inconsistent with the economy of salvation. The Savior, in the days of his incarnation, wept over those he could not save. Still he savs to sinners, "Ye will not come unto me that ye may have life." Be assured, then, that the Lord always hears the prayer of faith, and to the degree that it is consistent with the economy of grace, he will give the constraining influences of his spirit; but he will not COMPEL the sinner to be saved.

The Inconsistent, Backsliding Professor of Religion.

He is not dead to sin; not living to righteousness; his light does not shine; he is not bearing faithful witness for Christ; not growjoy."

ing in grace; he is paralyzing his own influence for good in the church, and to the world where he was placed, that he might be a light to enlighten, and as salt to savor and preserve it. The conduct, the condition, the guilt of such an one, is vividly set forth in the following allegory.

"The devil," says the allegory, "once held a great anniversary, at which his emissaries were gathered from every part of the world, to report what they were doing in his service, and how far they had been successful. 'I,' said one, who came up exulting in his zeal, 'I let loose the wild beasts of the desert on a whole caravan of Christians, and their bones are now bleaching on the sands.' 'What of that?' said the adversary, 'their souls were all saved.'

"'And I,' said another, 'drove the hurricane against a ship freighted with Christians, and they were all drowned in the sea.' 'And what of that?' again said the adversary, 'you did but shorten their way to glory; for they too were all saved.'

"'And I,' said another, thinking he had done a more acceptable work, 'I kindled persecution against a little band of disciples, and, as they refused to abjure their faith, they were all burnt at the stake.' 'Fool,' said the adversary in his anger, 'you only sent them to a brighter crown in heaven.'

"'And I,' said another, 'cannot boast of much; for I have been ten years trying to get a single Christian asleep; but at last I have succeeded, and he is slumbering still.' 'Well done,' cries his master; 'that is indeed a feat worth achieving;" and a smile of satisfaction arose to his lips.

"'And I,' said still another, I, under one pretence and another, and through worldly influences, and little temptations, and gradual backslidings, have finally got the great mass of a church asleep, so that they live on about as the world live; and, what is more, they do not seem alarmed at their state.' At that the devil shouted, and all the night stars of hell sung for iov."

What Have I Done.

ABOUT fifteen years ago, a minister, now laboring successfully abroad, was the zealous and laborious secretary of one of our public societies in England. Considering the whole world as his parish, wherever he went, in his almost incessant travels, he found something to do for his great Master, and was not unfrequently in the habit of making direct inquiries of Christians as to the extent of their personal exertions for the advancement of the divine glory. He one day called on an old lady who had been a member of the church of Christ for fifty. years, and asked her if she could recollect how many persons she had brought into the Christian church. She looked at him with astonishment, as if she thought he had placed her in the situation of a minister of the gospel, and, at length, said she did not recollect that she had introduced any one individual into the church. Could she, reader, think you, have been a very active or a very happy Christian? how many, alas, are just like her!

Now let us look at a contrast. He next called on a young lady, who had been a member of the church but a very few years, and proposed to her the same question. With great diffidence and modesty she replied that she hoped she had been useful in bringing many to the knowledge of the truth. She said that she had at present in her class, four children, two boys and two girls. One Sabbath morning she missed them from school, and on Monday she went in pursuit of the fugitives. On arriving at their home she found that their mother had been ill, and had died during the past week; which had prevented the children from attending the school on the Sabbath day. She also found their father sitting by the fireside, and when he found she was the teacher of his children, he arose and thanked her for having imparted to them the lessons they had brought home and taught to their dying mother, and which had been the means of sustaining her mind in her de-

parting moments. The young lady then said to the father, "How is it that I never see you in a place of worship? To which he replied that he was very deaf and could not hear the preacher. The fact was, the man's heart was wrong, so that he did not love the truth, and was therefore unwilling to hear it.

The young lady promised that if he would come the following Sabbath she would ask the minister to speak loud, and would place him in a situation where he would be sure He promised to be there, but to hear. failed in keeping his word. On the following morning our young teacher went in pursuit of her aged scholar. The same excuse would not do. She told him she had at home a hearing-trumpet, which she would lend him if he would come to hear the gospel. The old man caught at the idea, because he thought that if he had the trumpet, he could hear other things as well as the gospel! He adjusted the instrument till it exactly fitted his ear: and, blessed be God, the gospel through it exactly fitted his heart. He afterwards united with the church, and died in the faith of Christ. The young lady further added, that the two girls became members of the church; that one of the boys was also a member, and the other a minister of the gospel. Thus, in addition to many other instances of usefulness, this young lady had given her, as a reward of her faithfulness and holy love, a whole family. Reader, what, as it relates to such matters, have you done?

Too anxious to Please,—There is what we are wont to call good-nature, which, however desirable, yet does very much prepare and expose those in whom it is found to temptation. For it is nothing but a pliable, yielding, waxen frame, which is so much the more subject to evil impressions rather than good, as wickedness is more insinuating than virtue. Such flexible twigs are easily bowed into crookedness; such a soft temper of mind is

they know not how not to comply with the life." desires of the boldest and most unreasonable insinuator. That bashfulness is dangerously bold, which dares to offend God lest it displease men. Nothing is more Let me never be ashamed to deny what mand to me; let me obey it as a law, to my Heavenly Guide. though it be but a desire; but let an unjust and wicked demand be cast back nected with holy men of God, who occaby me with abhorrence. If my friend be sionally made my father's house their home. in any thing a factor for Satan, let me Well do I remember how my childish heart bid him "Get behind me," as our Savior would bound with joy when the Methodist did St. Peter. It is better to lose my preacher, after an absence of four weeks, friend than my innocence; and safest to was again seen to approach our humble keep at a distance from him when he cottage. How eagerly I listened to his inbreathes contagion.

Mrs. Elizabeth Fry.

SYDNEY SMITH'S TRIBUTE.

now exhibits, that I will venture to call the ters of Christ could only know how many most solemn, the most Christian, the most eyes are turned toward them as they enter affecting, which any human being ever the family circle, and how often I'ttle hearts witnessed. To see that holy woman in the are beating with hope that they, too, may midst of wretched prisoners-to see them learn the way of salvation, the little ones of calling earnestly upon God, soothed by her the flock would never be neglected, or voice, animated by her look, clinging to the turned away with only a word of general hem of her garment, and worshipping her instruction. as the only human being who has ever. Eternity alone will reveal how much I the sight which breaks down the pageantry who visited my childhood home, before my of the world-which tells us that the short beloved parents had themselves learned the

easily wrought, and moulded to a compli- hour of life is passing away, and that we ance with the most dangerous suggestions; must work for God; that it is time to give, as the soft head of the infant is framed into to pray, to comfort, to go like this blessed any fashion by the midwife at urse. woman, and do the work of our heavenly Their facility and bashfulness often betray Savior, Jesus, among the guilty, among the persons of this temper into a grant of that broken-hearted and the sick; and to labor which yet they secretly condemn; and in the deepest and darkest wretchedness of

The way in which I have been led.

DEAR BROTHER D .- A deep sense of laudable than a firm, inflexible temper, my own unworthiness, together with the when found in the way of righteousness, unsatisfactory nature of my religious experience, has caused me to delay the fulfilanother is so shameless as sinfully to ask. ment of my promise thus far; and I might Let my heart be as wax to the impressions still delay, were it not that an assurance of of goodness, but as marble to those of evil, being led by a Divine hand, has caused me as pliant as an osier to the hand of virtue, to feel that I may not longer withhold a as stiff as an oak to Satan and his instru- simple account of the manner in which I ments. Let a just request be as a com- am led, without being guilty of ingratitude

My earliest religious associations are constructions, and how great was my disappointment, if he had no word for me in regard to the salvation of my soul, no prayer to offer up for me when we came around the family altar.

"THERE is a spectacle which this town I have often thought, if the dear minis-

loved them, or taught them, or noticed owe to instructions, received in early life, them, or spoken to them of God. This is from the faithful ambassadors of Christ way of life. Through their instrumentality I was deeply convinced of my need of salvation, at the early age of nine years; but of the way to obtain it, understood but little. Long and earnestly I prayed for that deep and thorough conviction of sin, which I supposed would be necessary to prepare me to seek God successfully. I had placed the standard of piety very high, and had but little hope that a child like me could ever reach it. I had, almost unconsciously, marked out a way in which I expected to be led to a knowledge of sins forgiven, if I should ever reach that point, hardly supposing it possible for me to be led in any other way. Frequently was I found in the public congregation kneeling at the altar for prayers, and many and fervent were the prayers offered up for me, all of which were rendered ineffectual by my unwillingness to be saved in God's own appointed way.

Years passed on. I struggled, and wept, and prayed, but could not prevail with God to save me on any other terms than those proposed in the gospel, to which unbelief had blinded my eyes. At times I sank into despondency, and then into a state of comparative indifference and stupidity, from which I was aroused again and again, only to feel most bitterly how the memory of former failures was rendering it more and more difficult for me to renew my efforts to seek salvation. Once, while pursuing a course of study in a distant seminary, I grieved the Holy Spirit, until it took its departure from me for a season, while I was vainly striving to find, in earthly knowledge, something to satisfy the cravings of an immortal spirit; and it was not until I began to try to impart that knowledge to others, and found myself surrounded by youthful beings, looking to me for direction, that I again felt most deeply my need of a wisdom higher and holier than earth could give. Then it was, while sinking under a weight of responsibility and self-reproach, that I looked to God for help, with greater earn-

and, in his strength, resolved that the remnant of my days should be consecrated to his service; that whether he gave me light or darkness, I would continue to seek his face, in the use of all the means of grace in my power, until life should end, and if I perished, would perish at the foot of the cross.

In making this resolve, I found some rest, some assurance of safety. A little light began to dawn on my benighted spirit, but I soon closed my eyes to it, and wandered on again in darkness and unbelief, until hope almost died within my heart, and I began to feel that the door of mercy was closed against me. For nearly twelve years I had been mourning over my lost condition, weeping and praying for deliverance from the power of sin, and now I found myself no better prepared to receive the grace of God than at first. It seemed to me that I had done all that I could, had looked every way for help, but found none. In this extremity God, in his tender mercy, permitted one of his chosen ones to become deeply interested in my spiritual welfare one who seemed to know just how to appreciate all my difficulties, and remove all the obstacles. He led me directly to the foot of the cross, pointed out the way of salvation by faith so clearly, and so earnestly, and tenderly urged me to cast myself upon the mercy of God, that ere I was aware, my poor helpless soul was resting safe in the hands of God. A ray of heavenly light was shining through the darkness which had so long surrounded me, but it was so faint, so feeble, that, had it not been for this same faithful friend, who was then my classleader, and who watched over me, and led me along in the way to heaven, I should have again turned from the light, and cast away all my confidence.

Again felt most deeply my need of a wisdom higher and holier than earth could give. Then it was, while sinking under a weight of responsibility and self-reproach, that I looked to God for help, with greater earnestmess, and more faith than ever before,

my entire being a living sacrifice to God, and now believe that I soon reached that point, where it was my duty and privilege to exercise the faith of acceptance; but failing to do this, I dishonored the veracity of God, deprived myself of the mighty power which faith alone bestows, and was necessarily left in a weak and helpless state, exposed to all the fearful attacks of the adversary.

For years I continued to seek the blessing of sanctification with as little success as that of justification. The lessons I had learned were forgotten, the way of salvation again seemed dark and mysterious. I little thought that unbelief was the one great hindrance to the work of grace in my heart; but supposed that the want of power to exercise appropriating faith must arise from some defect in my consecration, which I was trying to find. With the promise in my hand, "If in anything ye be otherwise minded, God will reveal even this unto you," I earnestly sought to know what I was withholding from God-what was the hindrance to my faith. In answer to my prayer, the Holy Spirit revealed to me the fact that my heart was not submissive, that I was trying to seek salvation in my own way, expecting signs and wonders, before I could believe. But I tried to persuade myself that I did not really distrust the faithfulness of God — did not really doubt his word - but only distrusted my own treacherous heart, doubted my consecration, and even the evidence of my own consciousness.

Thus I deceived myself, while going over and over again the ground of entire consccration, moving round and round in the same circle, and drawing no nearer to the great source of life. At length, through human instrumentality, I was again led to a more perfect knowledge of the way of salvation. In the providence of God, I was permitted to unite with a church whose pastor was a living witness of the power of the Gospel to save to the uttermost. And a point where I began to feel that I could

short of inward purity, I tried to present it was with an unusual degree of encouragement and hope that I first attended the little prayer meetings which he had established for the promotion of holiness among his people. There, under the instruction of one who KNEW of the doctrine, and whose heart was so deeply interested for those who were seeking a knowledge of it. I received the help which I so much needed; and was soon led to see my unbelief in its true light, as a heinous sin, which must be fully renounced before my consecration could be considered perfect in the sight of God. I now understood that, during all the time I had been seeking salvation, I had failed to fulfil the only condition on which it could be received, and saw clearly what I must do; but how could I do it Habits of doubt, of fear and distrust, had been so long cultivated, that they now seemed to hold me with an iron grasp. The more I struggled against unbelief, the more I felt its dominion over me. I prayed for faith; I tried to believe; and sometimes seemed to be gaining a little victory, when I would come before God with all the earnestness and sincerity in my power, saying, "Lord, I believe; help thou mine unbelief;" but it was only a vain repetition of words, which brought no power to my heart. My faith seemed to be merely an intellectual faith, the result of human reasoning, so I thought to myself, and so I said to the little praying band with whom I was privileged to meet, while they gave me counsel and encouragement, patiently bore with all my infirmities and inconsistencies, and, in the arms of their faith, continued to present me to a prayer-hearing God. At length, I began to see that, after all my strugglings, I had drawn no nearer to the point which I so much desired to reach. I had been trying to believe, and yet waiting for the evidence of sight before I would believe, not willing to receive the evidence which God had afforded in his word.

It was at the close of 1854 that I reached

no longer live in such a state; that I must believe because God had commanded it. This was my only hope; all other means In the retirement of my had failed. room, while the last moments of the old year were passing rapidly away, I prostrated myself before God, renewedly gave myself to him in an everlasting covenant, and entered into an engagement that I would no more dishonor him by fearfulness, and distrust, that in the absence of all other evidence, I would steadfastly believe his word of promise, would believe him faithful and just to forgive my sins, and to cleanse me from all unrighteousness. Here my weary spirit found rest; and I would to God that I could stop here, and record no more of the baleful effects of unbelief in connection with my own experience, but to the praire of the long suffering and tender mercy of my covenant-keeping God, and to my own self-abasement, the whole truth must be told. After this solemn covenant engagement was made, I felt that the confliet in my own mind had ceased, and I was resting within a circle of great and precious promises, while the blessed Spirit was constantly whispering to my heart, "Fear not, only believe." After some time waiting in this state, the question arose, Why am I left so long without any sensible manifestations? without any evidence save the word of Ged? If the sacrifice is entire, why is the consuming fire so long delayed? At first, I did not distinctly recognize the voice of the tempter in this, and I continued to revolve the question in my mind, until I became disquieted, and began to fear that the covenant I had made, although it might have been made in sincerity, was not made understandingly, that I had not fully appreciated all the obligations it involved.

Once more I dishonored God, by making my own uncertain emotions a standard by which to judge of his faithfulness. My rest was gone, and I was again like a wave of the sea, driven with the wind and tossed.

In this hour of danger, I looked to the word of God for help, and there read, "In

returning and rest shalt thou be saved, in quietness and confidence shall be thy strength." But very slowly did I learn the lesson of my own entire helplessness, and my only source of strength. More than once since that time, when the enemy has come in like a flood, and the billows of temptation have been roaring around me, my faith has failed, and beginning to sink, God's own right hand has saved me, and brought me again to rest on the sure foundation of his word. And when my trembling heart has questioned whether it were possible for one so fearful and unbelieving ever to be fully established, the response has ever been, "If thou canst believe, all things are possible to him that believeth." My heart is filled with adoring gratitude, while I review all the way in which God has led me, in all my wanderings in darkness and unbelief. He has watched over me with a pitving eye, and with tender love, and more and more I feel that the entire consecration of all my powers to him, is not only a reasonable, but a delightful service.

I humbly trust that I am learning to live moment by moment, by faith on the Son of God, and, although every step of my heavenward way has been fiercely contested by the adversary, and I know not what new trials may await me, yet through my all-conquering Savior, the victory must be mine. And my soul is unusually comforted while I write, by the assurance of being fully in the hands of the Great Refiner and Purifier, who will give strength to abide the fire, until he sees in me his own image perfectly reflected.

Yours, in Christ,

M. E. W.

"I shall call upon you," says Bramwell, in his introductory sermon at Talford, "not to eat, drink, or spend the time in conversation with you upon indifferent subjects, but ask you concerning the state of your souls."

Always abounding in the Work of the Lord.

ENGLISH GIRL.

On the marble steps of an elegant mansion, in one of the finest streets of Boston, sat a poor, ragged girl, devouring, with seeming insatiable greediness, a large piece of bread. Many of the children passing by looked at her, and some of them laughed at her. But she took no notice of any of them, being evidently too much engrossed, just then, in trying to satisfy her voracious hunger. I said to her, "Where is your home?"

"I have none," she replied.

"What, no home at all! Don't you have any place you call your home?"

"No, none."

"Where does your mother live?"

"I have none."

"Where is your father?"

"Dead long ago."

"Have you brothers and sisters?"

"No, not any; never did have."

"Where was your home?"

"In England."

"How long have you been in this countrv?"

"Two years."

"How old are you?"

" Fourteen."

"Who came with you from England?"

"Mother."

"How long since she died?"

"Three months."

"Are you hungry-very hungry?"

"I am so; I have had nothing to eat since yesterday morning till this afternoon."

"Are you willing to work for a living ?."

"Yes, if I can get anything to do."

mother died?"

"Anything I could—errands for the neighbors, or any work for them, to get a piece of bread, and a place to sleep in."

"Have you ever attended Sabbath

school?"

"No; but I should like to."

"Why have you not?"

"Because mother said my clothes were not decent enough for me to go to any such place."

"Can you read?"

"Yes, sir; I was taught in England,"

"Let me hear you read" (handing her a tract); and she did read, and, to my astonishment, remarkably well. I began to feel a very great interest in her; for, notwithstanding her rags and filth, I saw the evidence that she was not like most children in her situation. By the assistance of a philanthropic friend a place was soon found for her, and she is now doing well, giving entire satisfaction to the family in which she resides, is an exemplary member of an evangelical church, and a very excellent teacher in a Sabbath school; and all this within six years of the time when she was appeasing her hunger on the steps of that princely dwelling, with bread charitably thrown to her by a kind-hearted baker in the street.

THE TRUCKMAN'S FATHER.

The day was cloudy, cold and cheerless, when, as I was walking in Washingtonstreet, I observed a very old man standing at the corner of Milk-street, apparently waiting for the crowd to pass by, so as to give him an opportunity to pass over. His ragged and scarty garments afforded but a poor protection against the inclemency of the weather; and his thin grey hair, blowing across his withered features, gave him a truly pitiable aspect. As I approached nearer, I noticed that he shivered, and trembled very much, appearing hardly able to support himself.

"Friend," said I, "you seem to be suf-"What have you been doing since your fering from this exposure to the cold. Have you no means of procuring some suitable clothing for this winter?"

> He raised his eyes towards heaven, and with a look of calm contentment that absolutely puzzled me, said, in a low, tremulous tone, "No, I have not,"

"But have you no friends that can aid

you—none who will see that you are more comfortably clad?" I inquired.

"I am a stranger here," he replied, "and have no friends. I came from New York, about three weeks ago, in search of my son, with whom I was going to live, but have not been able to find him. I have been very sick since I came, and have spent most of my little savings; but I have not long to suffer, for I shall soon go where there is no more sickness, nor sorrow, nor disappointment."

Feeling now considerable interest in his story, I told him I would go home with him, and see what I could do to aid him in his sad condition. We soon arrived at his miserable lodgings, in a small, dark, attic room, where there was no fire, and where everything spoke of abject destitution. And still that old man was happy, for he told me, when I asked him the meaning of his calm, resigned manner, that he had long been a disciple of the lowly Jesus, and that he tried in all his actions to show that consistency of character becoming a follower of the Savior.

"You feel, then, that, though you are poor and friendless, God has not forsaken you."

"No, and he never will. 'I have been young, and now I am old,' says the psalmist, 'yet have I not seen the righteous forsaken, nor his seed begging bread.' I am not afraid—I should have found my son, had I not been sick about all the time since I came here; and, now I can get out, I trust in God I shall soon find him."

"Don't you sometimes feel impatient?"

"O, no! I think how much I have to be thankful for. Why, the Son of man had not where to lay his head; and I, unworthy as I am, cannot say that."

After hearing some of his past history,—
of his losses, his trials, his long and severe
fits of illness,—and seeing his implicit confidence in God, his steady, unyielding faith,
I determined to profit from the lesson, to
lead a more holy life, to trust more fully
my Father in heaven, and to do with my

might whatsoever my hands should find to do.

That very day we succeeded in finding his son, and I think I never saw a more happy meeting than had the pleasure of witnessing when that old man fell into the arms of a ruddy-faced, athletic, powerful truckman, who said, with no little emotion, "Father, how glad I am to see you safe and sound at last, after waiting so long!"

Little did that son imagine, in the morning of that day, while he was driving his truck through the lower part of Milk-street, that his aged father was standing at the head of it looking out for him!

DOCK SQUARE.

Being in Dock Square, a middle-aged man, on the steps of a fruit-cellar, asked me if I would not like to buy some grapes.

"Grapes," said I; "what do I want of grapes?"

"To eat or take home to your family."

"How do you know I have any family?"

"I don't know, but I guess you have."

"You have guessed right; and now, let me inquire, have you a family?"

"I have a wife and two children."

"Do you all go to church on the Lord's day?"

"We do regularly."

"Are any of you members of the church?"

"We are not, but my daughter thinks of joining, though I tell her she is too young."

"How old is she?"

"Thirteen."

"Many of that age have given very clear evidence of having been born again. Does your child appear like a converted person?"

"I think she does; though not being a Christian myself, perhaps I am not competent to judge."

"What! the daughter taken, and the father left! Your child bound for heaven, and you walking on in the road to death!"

I determined to profit from the lesson, to lead a more holy life, to trust more fully mind, I judged it prudent to leave him to my Father in heaven, and to do with my reflect upon it, and, therefore, went over to

another part of the square, to speak to some | them with the thought that their loss was small boys, who were disputing with much anger, and almost ready to fight. I said to them pleasantly:

"Dear children, you should never let Such angry passions rise; Your little hands were never made To tear each other's eyes."

And what a change it produced! "It is a long time since I've thought of that," said one, smilingly. "My mother taught it to me," said another, "And it's true," cried a third, "and we'll quarrel no more,"

MY MOTHER IS DEAD.

A man came hastening along, who manilested such intense anxiety and anguish, by the workings of his countenance, that I could not kelp feeling distressed for him, and consequently asked him if he was in trouble. "Yes, I am," he quickly responded; "I have just heard of the death of my dear and honored mother, and I'm going to inform my brother."

I inquired.

an."

"Do you cherish the hope of meeting her in the better land?"

much emotion.)

"Are you a Christian?"

" I am afraid not."

"You ought to be; is it not so?"

but I can't stop to talk about it now."

And he was hurrying on, but turned and Either the cross or death, says St. Theresa. said: "Would you, though a stranger, beyou only a few minutes."

rouful mission, and then tried to cousole for our profit!- [Fenelon.

her gain. As I found that they were men who most heartily loved their mother, and reverenced her almost to idolatry, I urged them, in view of her prayers, tears and labors on their behalf, not to allow this solemn dispensation of Providence to pass by unimproved. I spoke of the joy she would have in heaven with the angels of God, in knowing that her death had effected what her life had failed to do-the conversion of her sons; and then how delightful the meeting -the reunion of the family in that world where the invasions of death are never known!

The above is taken from a small volume published by Messrs. HEATH & GRAVES, of this city, entitled "Rambles about Boston." It abounds in incidents like the foregoing, and shows what opportunities for doing good may be found by an earnest, devoted Christian .- En.

The Beauty of the Cross.

I cannor but wonder at the virtue that "Did she die the death of the righteous?" lies in suffering; we are worth nothing without the cross. I tremble and am in an (C), ves; she was a very devoted Christ- agony while it lasts, and all my convictions of its salutary effects vanish under the torture; but when it is over, I look back at it with admiration, and am ashamed that I "I hope I shall meet her there." (With bore it so ill. This experience of my folly is a deep lesson of wisdom to me.

Whatever may be the state of your sick friend, and whatever the issue of her disease, she is blessed in being so quiet under "Certainly it is. I know I ought to be, the hand of God. If she die, she dies to the Lord; if she live, she lives to him.

Nothing is beyond the necessity of the so hind as to go with me to my brother, cross but the established kingdom of God; and break this sail news to him? He keeps when we bear it in love, it is his kingdom estall in Quincy Market, and it will detain begun, with which we must remain satisfied while it is his pleasure. You have need of "Most willingly will I do so, my respect- the cross as well as I. The faithful Giver ed friend," I answered, and immediately of every good gift distributes them to each went with him to the market. As delicately of us with his own hand, blessed be his as I could I informed his brother of our sor- name! Ah! how good it is to be chastened

Finney's Letters

TO BELIEVERS IN DOCTRINE OF ENTIRE SANCTIFICATION IN THIS LIFE.

Beloved in the Lord:

The present is a time of trial with you, and I feel as if it was of the utmost importance, that in these days you should "possess your souls in patience"—that "patience should have its perfect work, that ye may be perfect and entire, wanting nothing." As I have heard much of your trials in some places, and know, in some measure, how many of you are situated, in respect to your church relations, will you permit me, in the bowels of Jesus Christ, to give you a little fraternal advice.

I have often thought that the early history of Methodism, were it known to churches of other denominations generally, might, in many respects, be very useful at the present day. Wesley, as you probably know, belonged, to the day of his death, to the High Episcopal Church of England. And during his day, the Methodists continued in the Episcopal or National Church. I have often been struck with his admirable meekness, patience, disinterestedness, and fear of God, in sustaining the opposition and persecution which he did, without either withdrawing, or being driven from the Episcopal Church. He visited various parts of England, together with his brother and other coadjutors, and preached a full salvation from sin. He formed what were called "bands," in the different churches, composed of those members that were seeking after holiness of heart, and salvation from all sin. These "bands" had their regular prayer and conference meetings by themselves, at such times and places as were convenient for prayer, conference, and mutual edification. Those only were admitted as members who were seekers for the great blessing, after which they were pressing. These "bands "were committed to the superintendence, either of one of the preachers, or of some layman, who was

my memory is not very definite in respect to the particulars, I have adverted to them principally for the purpose of saying, that those "bands," or Methodists, as soon as they avowed themselves such, in the different churches to which they belonged, were extensively and bitterly opposed, by the churches of which they were members. They were said to consider themselves better than others. They were called sanctimonious, hypocritical, perfectionists, and almost any thing and every thing, that prejudice, irreligion, pride and ignorance of God, could heap upon them.

Now, instead of retiring disgusted, or from any conscientious scruples, from the bosom of the churches to which they belonged, they remained as quietly as possible in them. And by their admirable meekness, sweetness, and charity, extended their influence, and promoted holiness in those churches to an astonishing extent. They, no doubt, did a hundred times as much good as they could have done by withdrawing from the churches, setting up separate meetings on the Sabbath, forming themselves into distinct churches, and thus arraying themselves in the attitude of a distinct denomination.

After Wesley's death, they had become so very numerous, that they withdrew from the Episcopal Church, and organized themselves into a distinct denomination. As to the wisdom of this measure, I have nothing to say, as I am not sufficiently informed in respect to the particulars, to have any opinion about it. But I have been greatly affected, edified, and, I may say, blessed, in contemplating the spirit, and movements, and success of the early Methodists in England.

And another thing is worthy of remark, that notwithstanding the carnal state of the Episcopal Church in general, at that time, the great blessing, after which they were pressing. These "bands" were committed to the superintendence, either of one of the preachers, or of some layman, who was fitted to take the charge of them. But as

ecclesiastical domination; yet the Methodists were allowed to remain in their communion, without excommunication or Their ministers were allowed suspension. to preach the doctrine of entire and continued sanctification in this | fe. | hey were allowed to visit the churches through the length and breadth of the land, and, as it were, to form churches within churches; or, in other words, establish their "bands," and promote the work of God in their own way; without being set at nought, or exscinded from the Churches. This was Episcopacy in the days of its strength, and at a time when it possessed its most unbroken power. How all this will compare with the movements of some of our Congregational and Presbyterian churches and ecclesiastical bodies, at the present day, I need not say.

The things which I wish to sa to you particularly, at the present time, are the following:

1. I advise and beseech you, to be filled with the love of Jesus Christ; and, on all occasions, to exhibit entire patience, kindness, and forbearance, towards those who differ from you, and who oppose you.

2. Do not allow yourselves to talk about the opposition you meet with from ministers and Christians. Do not pray for yourselves or for others, as if you or they were persecuted. Especially, do not do this in public; nor suffer your minds to dwell upon the opposition you meet with, lest you should be "overcome of evil."

3. If you are accused of things of which you are not guilty—if slanderous and ill-founded reports are circulated about you, —if they come to your ears, I beg of you not to open your mouths in reply, lest you should speak unadvisedly with your lips. Preserve entire silence; and go aside and pray, and feel, and know, that your reputation is of no value, only as it can promote the interests of the kingdom of Christ. Leave your reputation, then, entirely with

in respect to church organization, and him, and possess your souls in entire ecclesiastical domination; yet the Meth- patience.

4. I advise and beseech you, to be exceedingly careful what you say of your minister, or of ministers in general. Be careful to "speak evil of no man," but be "gentle, showing all meekness unto all men. " Be especially careful of the reputation of ministers. Treat them with great kindness, respect, and love, for their office and their work's sake. Avoid censoriousness as you would avoid a serpent; and be entreated, not only to watch over yourselves in this respect, but watch especially over your brethren and sisters, who believe as you do. Admonish, warn, or reprove them, as circumstances may require, on the first appearance of censoriousness in them.

5. Learn to account in the most charitable manner for all the opposition you meet with. Consider that in many things you may be mistaken and wrong, and also that much of the opposition you meet with originates in mistake and misapprehension on the part of your opposers, rather than in any ill-will to you, or opposition to what they understand to be the truth. Consider, also, how long you yourselves have been in bondage to sin, the slaves of prejudice-how long you possessed more or less of a sectarian and a persecuting spiritand how long it took you to rise above your prejudices and get away from under the influence of your stereotyped errors of or inion, so as to understand the liberty of the gospel. Consider the long suffering and compassion of God towards you, and how much pains he took, kindly to undermine your prejudices, to correct your opinions, and draw you over to the belief and the practice of the truth.

6. I advise and beseech you, by no means to withdraw from the churches to which you respectively belong. Why, dearly beloved, there is the very place for you to hold up your light. Do not, therefore, withdraw and separate yourselves from those who are yet in the dark in respect to

Did the Apostles, this glorious doctrine. when their eyes were opened on the day of Pentecost, withdraw at once disgusted and disheartened, from their Jewish brethren, as either too unholy or too hopelessly hardened, to be associated with, or won over to the truth as it is in Jesus. You will, no doubt, do a hundred times as much good, if you take the right course, in your own churches, as you will by withdrawing from them. At first, perhaps, many of you will feel yourselves shut in, and your influence for a time may be greatly curtailed or even destroyed; but this state of things will not, cannot long continue. If you really possess, and every where manifest the spirit of Christ-if your bowels of compassion yearn over your brethren-if you are meek, and kind, and forbearing, and loving-if you are really holy in your walk and conversation, it will be seen, and felt, and acknowledged-sooner or later-by your brethren and ministers; and your influence and character, will be felt and appreciated at some time, if you but continue among them, and seek their purity and edification. I have been greatly grieved to learn that some who believe in this glorious doctrine, have felt it their duty to withdraw from the communion of the churches to which they belong. I fear they have committed a great error, and shut themselves out, in a great measure, from doing the good which they otherwise might have done.

7. Some of you have been excommunicated, as I am told, and many more of you may be. I fear that some of you have placed yourselves in such an attitude as to compel the churches to excommunicate you, and that they have not done it so much because you hold the doctrine of entire sanctification in this life, as because you decline communion with the church, and, perhaps, treated the minister and church in a manner that made them feel called upon to excommunicate you.

Now, dearly beloved, if any of you have been guilty of any errors, in theory or practice, that have compelled the churches

to excommunicate you, I would be seech you on my knees, to confess. Make all the restitution in your power, request to be taken back into the communion of the church, and take away every reason for their not receiving you, except the fact that you hold the doctrine of entire sanctification in this life. This will throw the responsibility upon them to decide, whether for this error, as they call it, they will cut you off from their communion. I trust that not many churches of any denomination in the land, will go so far as to excommunicate a member for the belief of this doctrine. At all events, I cannot think that the Congregational, or what are denominated the New School Presbyterian Churches will do any such thing, standing as they do, exscinded from the Presbyterian Church, for supposed errors in doctrine. For to me it seems impossible, that for this one point of difference between you and them, they should excommunicate you, and at the same time, complain of the exscinding act of the Old School General Assembly, from whom they differ in very many material points of doctrine. That they should complain of being rejected from the Presbyterian Church, when, as a matter of fact, they differ so extensively, and on many points of doctrine, from them, and at the same time reject you, for differing only in one point, and that, too, a point always held by the Methodists, who are acknowledged by them as evangelical, I cannot believe.

8. Before I close this letter, do let me again beseech you, whatever may occur, whether the churches tolerate you or reject you, to preserve a spirit of entire patience, sweetness, meekness, and charity. You can in no way do so much mischief, as to profess to believe the doctrine of entire sanctification in this life, and at the same time exhibit a wicked spirit. All the opposition that is or can be made to this sentiment, by its opposers, can hardly begin to be so injurious to the cause of truth, as a wicked, censorious, sarcastic, denunciatory, pharasaical spirit and conversation, in those who

profess to believe it. I beseech you, by the if inspired, and she seems to be the only mercies of God; nay, beloved, I conjure you, by your love of truth, by your attachment to Christ, by all that is sacred and lovely, and of good report, to keep yourselves pure; to exercise the utmost patience, forbearance, and kindness, and do not let your holiness be a holiness of theory only. But let it be the very light, and temper, and spirit, and life of the blessed Son of God. Remain as quietly as possible in the churches to which you belong. Possess and exhibit an anti-sectarian spirit, on all occasions. And if you are reviled, be sure not to revile again. And if you are persecuted, threaten not. And do not let those who misapprehend your views, or misrepresent your practices, have occasion to triumph over you, as those who, while they profess holiness, exhibit a spirit that is earthly, sensual, devilish.

Your brother in the love and fellowship of the blessed gospel,

C. G. FINNEY.

Scene in a Log-Cabin.

It was nearly midnight of a Saturday night that a messenger came to Colonel -, requesting him to go to the cabin of a settler, some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. - awoke me, and asked me to accompany him, and I consented, taking with me the small package of medicines which I always carried in the forest; but I learned soon there was no need of these, for her disease was past cure.

"She is a strange child," said the Col., tants?" "her father is as strange a man. They live together on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen her often, and she seems gifted with a marvellous intellect. She speaks sometimes as

hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently.

The scene was one that cannot easily be forgotten. There were books, and evidences of luxury and taste, lying on the rude table in the centre. A guitar lay on the table near the small window, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but smiled and looked upward. I spoke a few words to her father, and, turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest tones of an Eolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour passed, and she spoke in the same deep, richly melodious voice:

"Father, I am cold; lie down beside me;" and the old man lay down beside his dving child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "doth the flood seem deep to thee?"

- "Nay, father, for my soul is strong."
- "Seest thou the thither shore?"
- "I see it, father; and its banks are green with immortal verdure."
- "Hearest thou the voices of its inhabi-
- "I hear them, father, as the voices of angels, falling from afar, in the still and solemn night-time; and they call me. Her voice too, father—O, I heard it then!"
 - "Doth she speak to thee?"
 - "She speaketh in tones most heavenly."
 - "Doth she smile?"
 - "An angel smile! But a cold, calm

smile. But I am cold—cold! Father, there's a mist in the room. You'll be lonely, lonely. Is this death, father?"

And so she passed away.

Peace lies in Simplicity and Obedience.

CULTIVATE peace; be deaf to your too prolific imagination; its great activity not only injures the health of your body, but introduces aridity into your soul. You consume yourself to no purpose; peace and interior sweetness are destroyed by your restlessness. Think you God can speak in those soft and tender accents that melt the soul, in the midst of such a tumult as you excite by your incessant hurry of thought? Be quiet, and he will soon be heard. Indulge but a single scruple; to be scrupulously obedient.

You ask for consolation; but you do not perceive that you have been led to the brink of the fountain, and refuse to drink. Peace and consolation are only to be found in simple obedience, Be faithful in obeying without reference to your scruples, and you will soon find that the rivers of living water will flow according to the promise. You will receive according to the measure of your faith; much, if you believe much; nothing, if you believe nothing and continue to give ear to your empty imaginations.

You dishonor true love by the supposition that it is anxious about such trifles as continually occupy your attention; it goes straight to God in pure simplicity. Satar is transformed into an angel of light; he assumes the beautiful form of a scrupulous love and a tender conscience; but you should know by experience the trouble and danger into which he will lead you by vehement scruples. Everything depends upon your faithfulness in repelling his first advances.

If you become ingenuous and simple in your desires, I think you will have been more pleasing to God than if you had suffered a hundred martyrdoms. Turn all

your anxieties toward your delay in offering a sacrifice so right in the sight of God. Can true love hesitate when it is required to please its well-beloved?—[Fenelon.

There is a voice within me,
And 'tis so sweet a voice
That its soft lisping wins me,
Till tears start to mine eyes.
Deep from the soul it springeth
Like hidden melody,
And ever more it singeth
This song of songs to me:
"This world is full of beauty,
As other worlds above,
And if we did our duty
It might be full of love."

THE SORT OF RELIGION WE WANT .- Our faith in the Bible, at first historical, has become a matter of personal consciousness, from the experimental assurance that its truths are exactly what we want to raise human nature from its degradation, and save it from its sin. We want a religion that can quiet conscience, while it makes it more sensitive; which can make us holy, and yet leave us men; which can woo to another life, while it heightens the enjoyment of this. We want a religion that addresses the understanding, and yet is intelligible to the simple; that powerfully sways our emotional nature, and yet provides against extravagance; that brings immediately before the imagination visions of eternal joy, and yet gives new activity to the ordinary works of material life. We want a knowledge of God that will fill with awe, and yet save from terror; that will induce continual caution, and yet create perennial love. We want a system that humbles without degrading, and exalts without inflating; that offers pardon without encouragement to sin, and grants salvation as a boon, while it offers it as a reward to the laborious. These and many other requisites to our natural and moral condition, we find in the religion of the Bible.-[Advocate and Journal.

The Possibility of Christians Living without Sin.

NO. IV.

BY REV. J. BATE.

THE TEACHINGS OF THE APOSTLES RECOG-NIZE THE DOCTRINE OF THE POSSIBILITY OF CHRISTIANS LIVING WITHOUT SIN.

In thinking upon this subject, the mind is naturally led to conceive, from the circumstances connected with it, that the Apostles of our Lord, in the doctrines they taught, would be in perfect harmony with him. This conclusion is formed in considering, that for three years they were his disciples, living in the view of his example, listening to the public instructions he gave to the people, and receiving the private lessons which he gave to them. Just before his departure from earth, he promised to them the Holy Spirit, who should supply his presence to comfort and teach them: the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." - John xiv. 26. "When he, the Spirit of truth, is come, he will guide you into all truth." - John xvi. These words set forth the infallible inspiration and guidance which they would have, in the things concerning his religion, which they should speak and write.

What the mind expects, in view of these things, it fully perceives in the comparison of the Apostolic teachings and those of their Lord. Consistency is obvious throughout. If in any thing there is a difference, it is in the DEGREE of the truth, and not in the nature and obligation of it. Their teachings do not fall below their Lord's. If possible, they exceed just as much as the plenary inspiration of the Spirit would imupon it, and in association with that finished ed up to God "as those that are alive" to

atonement which, before the Savior's death, had not been made.

As the mind expected to find harmony between the teachings of our Lord and his Apostles, so it expects to find harmony in the teachings of the Apostles themselves. This expectation is grounded upon the fact that there is only one Spirit, that he is infallible and immutable, and that he was the agent by whom each and all of them spake and wrote. What the mind expects upon this subject it actually realizes in the authorized writings of the Apostles. Peter does not contradict John, nor John Peter. Paul does not oppose James, nor James Paul. Apparent difficulties may arise, but, upon a just and diligent search, a reconciliation is immediately effected. Each of them wrote his epistle, or epistles, to those who had believed in Christ and become his followers. Fach writes to them concerning what they are, or what they should be, and their language most emphatically teaches the possibility of Christians living without sin. Let us examine for a moment.

Taking the Apostles' teachings upon this subject as they occur in their respective epistles, let us see what is the nature and sum of them. In the sixth chapter of the Romans, St. Paul opens his mind at length upon the doctrine of a sinless life in the believer. He says that he is " DEAD TO SIN," and asks for a solution of the paradox, that he should "live any longer therein." The "old man is crucified" with Christ, "that the RODY OF SIN might be destroyed, that henceforth he might not serve sin." He is "dead with Christ" to sin, and like as he liveth unto God no more to die on the cross, so the believer should live unto God, and moreover be subject to the death of sin. He is to "reckon," consider, account himself "dead indeed unto sin," as Christ, and "alive unto God, through Jesus part, and the full entrance of the New Dis- Christ our Lord." Sin is not to reign in pensation required. They speak what they his mortal body. The very "members" of had seen and heard, with the beauteous, his body are to be kept free from the practice perfect light of the Holy Ghost shining of "unrighteousness." They must be yieldhim, and to be employed "as instruments of righteousness unto God." Sin shall not have "dominion" over him, for the simple reason that he is "under grace," which destroys sin and preserves from sin. Should he abuse the grace of God by presuming to sin, thinking that the grace will permit or favor him without a loss of his relation to God and his state in piety, he commits a ruinous mistake; for he is the servant of sin unto death, if he sin, and not the servant of God; but if he obey he is the servant of righteousness unto life, and not the servant of Satan. When he believed, he was freed from sin. All connection with it was severed, and he became a lover and worker of righteousness. And now his love of and consecration to this work should equal in its intensity, activity, and determination, that which characterized him in the work of sin. When he was a servant of sin he was freed from a holy life by the very service of sin, so now he ought, nay, he is, if he be a living believer, equally freed from the service or commission of sin. This, I think, will be found to be the Apostle's teaching in this chapter.

This is not the place to notice objections, or the latter part of the seventh chapter, which is usually urged by Calvinists as one, would be considered.

The main part of the eighth charter consists of a contrast drawn betwixt the carnal and the spiritual man, the distinguishing feature of each being, that the one "lives after the flesh," according to human nature unrenewed, and the other lives after the Spirit, according to the new nature and divine agent received in regeneration. He uses no equivocation in his language. There is no second meaning to be given to each statement respecting the several characters. He that runs may read. O, that the Christian world would apply itself to the standard, and receive the candid judgment! "For they that are after the flesh do mind the things of the

minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."—verse 5—9. Here is positive truth, plain theology, expressed in unmistakable language. There is no division of the carnal and spiritual into two, three, or half a dozen classes. Each is a unit, standing as far aloof from each other as sin and holiness, heaven and hell, Christ and Belial.

The "carnal" cannot but sin, whether they be self-righteous, amiable, virtuous, in a worldly view, or whether they stand in the lowest grade of the carnal order-sin, according to their tastes, habits, circumstances, and peculiar tendencies of body and mind. On the other hand, the spiritual cannot but live without sin, whether they be regenerated, sanctified, entirely sanctified, holy, perfect, consecrated according to the terminology used by the church and the Scriptures. Such a life is the inevitable result of the Spirit who dwells within them. I do not say that the life in all will be equally active, brilliant, and useful; but it will in each one correspond with the measure of the Divine Spirit possessed, just as the physical life in its manifestations agrees with the amount of vital energy inherent in the blood, etc. Each life will be exempt from sin, being conformed to the laws which govern the kingdom of grace to which he belongs: for those laws are holy, just and good.

There is no second meaning to be given to each statement respecting the several characters. He that runs may read. O, that the Christian world would apply itself to the standard, and receive the candid judgment! "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally St. Paul. He writes a letter of disapprov-

very circumstance to develope the high calling of all who had, like the Corinthians, taken the badge of Christian discipleship. He tells them, in plain words, that they are "the temple of God," inhabited by "the Spirit of God;" that, if any man defile this temple, him will God destroy. He tells them that, to admit into that temple anything which was defiled, or to bring the temple into union with anything that was defiled, was to desecrate the temple. The two became one, not in purity, but in defilement. On the other hand, he who kept himself in union with the Lord, was "one spirit" with him, in his separation from sin and possession of holiness. He then exhorts them to abstinence from sin. He reminds them again of the relation in which they stand to God, as "the temple of the Holy Ghost." He reminds them that they were not their "own," and, therefore, not at liberty to sin. They were God's, "bought with a price" into his kingdom, under his reign as his children. The blood of the "only begotten Son of the Father" was the ransom-offering. That blood has sprinkled them. It has left its distinctive marks. It is the seal of the covenant between God and them. A sacred bond exists between them. They are his by blood, by covenant, by yows, by faith, by a sworn allegiance to which high heaven and a cloud of angelic and Christian witnesses bear testimony. On this divine relationship and propriety, the Apostle grounds the conclusion, "THERE-FORE, glorify God in your body and in your spirit which are God's."-vi. 20.

The former part of the tenth chapter of the first of Corinthians, is a powerful, continuous admonition to Christians, not to sin, drawn from the sinning conduct of the Israelites in the wilderness. This admonition plainly implies within it, their possibility of living without sin. Otherwise, it would be absurdity in the Apostle to give the admonition. Where would be his wisdom, judgment and consistency, in saying, "Neither let us tempt Christ, &c., as some

al, censure, condemnation. He uses this of them also tempted him," if it was a thing very circumstance to develope the high impracticable?—if we were left to the incalling of all who had, like the Corinthians, fluences of necessity, and could not but taken the badge of Christian discipleship. He tells them, in plain words, that they are could only do the opposite?

That heaven-born love, the associate grace of faith and hope, portrayed with such consummate skill, in her native proportions, features and glories, (see ch. xiii), is the spirit, beauty and power of the Saviour's religion. She is untainted by moral pollution. She does not touch, nor taste of that which defileth. She is the mighty force in the Christian, keeping him from sin and leading him on to perfection in Christ Jesus. Faith and hope, prophecy and knowledge, almsgiving and zeal, are an insufficient power in themselves to save the Christian. Without love, he is "nothing." This love is shed abroad in his heart by the Holy Ghost given unto him.-Rom. v. 5. Hence, this love existing and operating in the believer's heart, evinces the possibility of his living without sin.

In the fifteenth chapter of the same epistle, St. Paul, in the midst of an argument to prove the resurrection, throws in the exhortation, "Awake to righteousness and SIN NOT:" which would have been inconsistent, if he had known that they could not live without sin. In the same chapter, at the conclusion of his resurrection-discourse, he declares that, "The sting of death is sin, and the strength of sin is the law." "But, thanks be to God," he exclaims, "which giveth us the victory," (over what? over sin, consequently, over death,) through our Lord Jesus Christ." "Therefore," seeing such is your state of grace through Jesus Christ, "be ye steadfast, immovable," in your victory over sin, "always abounding in the work of the Lord," as a legitimate result, having no time, nor ability to be engaged in the work of sin. Ye cannot serve two masters. If ye be always "abounding" in the work of the Lord, ye will be free from the yoke and service of sin.

dom, judgment and consistency, in saying, 2 Cor. vii. 1, is a verse expressive of the "Neither let us tempt Christ, &c., as some doctrine before us, "Having therefore these

promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The promises referred to are those contained in the conclusion of the preceding chapter, the promises of our relation to God, as children, and his relation to us as father, if we comply with the request of separating ourselves from sin and the ways of sinners. The existence of these promises, so gracious, exalted and comprehensive, given by the "Almighty" himself, the Apostle uses as a motive and reason for living in the regular and constant act of self-purification, and the work of "perfecting holiness in the fear of God."

2 Cor. xiii. 7, The Apostle prays to God, that the Corinthians "do No evil," which, if it was not possible, the prayer was mockery to him, of no avail for the Corinthians, and a useless service by the Apostle. In the same chapter (ver. 9,) he expresses his wish to be their "perfection." Was the Apostle's wish vain? Did he know no better than to wish for a blessing which was beyond enjoyment? In the eleventh verse he urges upon them the accomplishment of his wish; "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." The possession of the state of grace implied in this verse precludes the existence and practice of sin. Perfection, good comfort, &c., are the concomitants only of a course of inner and outer life, exempt from the commission Man is Christianly perfect as he is sinless. The entrance of sin into his heart, and the commission in his life, is a blot on his perfection, nay, it is the actual destruction of it: as a drop of ink on a perfectly white sheet of paper, would be the destruction of its perfect whiteness. Would the apostle have exhorted them to such a state of grace, had he believed it impossible for them to have lived without sin, by which alone they could attain to that grace? Our views of the Apostle's personal integrity, candor and wisdom, to say nothing of his

inspiration by the Holy Spirit, do not lead us to think so.

The further consideration of this source of evidence must be reserved for another paper.

A Pretty Genteel Sort of Religion.

LEGH Richmond's principle in domestic education, was worthy of a Christian and a clergyman. He held in utter abhorrence the modern expedient of divorcing knowledge from religion, and took the directly opposite course. The Bible was his Alpha and Omega. To the Divine Word he referred every species of knowledge; the great text-book which connected the links of the chain of science. His first endeavor was to make his children Christians. as their studies were directly connected with religion, so were their amusements closely associated with their studies, and they appear to have been most happy in the entertainment he chose for them, and in the narrow circle of society to which they were We find in his "Domestic restricted. Portraiture," an interesting and suggestive sketch of the religion which he commended to his family. He writes thus to his daughter:

"There is not only to be found in the religious world, a solid, substantial, consistent, and devoted character, but there is also what may be termed, a pretty genteel sort of evangelism, which too well combines with the luxurious case and partial acquiescence of the world and the flesh, not to say the devil also. But such evangelism will not prepare the soul for sickness, death, and eternity, or will, at best, leave it a prey to the most fearful doubts, or still more to be feared, the delusions of false peace. The way that leads to eternal life is much more narrow than many of our modern professors are aware of; the gate is too straight to allow all their trifling, and self-will, and fastidiousness, and carnal mindedness to pass through it. The Gospel is a system of self-denial. Its dictates teach us to strip ourselves, that we may clothe others: they leave us hungry, that we may have wherewith to feed others; and send us barefooted among the thorns of this world, rather than silver shod, with mineing steps, to walk at our ease amongst its snares. When our Lord was asked, 'are there few that shall be saved?' he answered neither yes or no, but said, 'strive to enter in at the straight gate;' and this word 'strive' might be translated 'agonize.' Beware of belonging to that class ingeniously called 'Borderers,' Choose whom you will serve, and take care not to prefer Baal. Ask yourself every night what portion of the past day have I given to God, to Christ, to devotion, to improvement, to benevolent exertion, to effectual growth in grace. Weep for the deficiencies you therein discover, and pray for pardon and brighter progress."

A Sketch.

BY DORA.

In our last we left the author of our sketch inquiring of the Lord, what it was that prevented her reception of the blessing, for which she had been so long carown language. She says:

O the sweetness, the music, there was in that sentence, thus gently whispered to my heart, is inexpressible. It caught my eye away from poor, unworthy self, and fixed it on the throne. There, by the eye of faith, I saw Christ, my advocate, pleading with WOULD NOT PRAY IN VAIN. Then the tide of salvation began to flow-wave after wave ponding saint, look not on thy poor prayit came, washing away the guilt, purifying ers, but take to thee the promise of Jesus,

upon this pure tablet, the image upon which I was gazing. It was not with me, as with the one who sits steadfastly looking upon the glass, which reflects his image upon the burnished steel, there to be impressed by the power of light; but I looked upon one whose image was glorious and lovely, and he eugraved upon my heart that image, which, by his own pure light, was reflected there. I had the inward assurance that it was so, and those lips, which but a little before were sealed, were now expressing the praises of God. But there was no ecstatic joy accompanying the work-it was a joy so deep, so calm, so heavenly, it seemed as though allied to the joy of angels."

In this record of our sister's experience, we trace the workings of a Father's hand. He gave her first, an appalling view of the deformity of the unsanctified heart, so that she might, by loathing its erruptions, apply nestly seeking. We give the answer in her with earnestness to the cleansing fountain. She fell into the same error that others "O how distinctly did the response of often do, when awakened to the necessity the Spirit, fall upon the mental ear. 'You of a deeper work of grace, namely, that have been trusting too much in your own she must herself do much, in order to obefforts.' I saw it at once. Yes, I had been tain the blessing sought; and how much trusting too much in my own efforts-too wisdom do we see manifested in the way little in Christ. I had been striving, plead- by which God taught her the fallacy of ing, agonizing, consecrating, luboring to depending on her own efforts, and drew believe, and all the time wondering why, her attention upward to Christ, as her allwhen I had so earnestly, and perseveringly prevailing advocate. He had promised to sought, that I did not obtain. Ah, the pray for her-she had tried to pray, and her trouble was, I did too much. I must cease lips seemed to be sealed—hope was well from my own works. Then the Spirit spoke nigh gone—and just then, Jesus said, "I yet again to my heart-it was the promise will pray the Father for you." As if he of Jesus, 'I will pray the Father for you.' would have said, "You have failed-your prayers have been unsuccessful, and now I will pray for you-I will plead with the Father in your behalf; and he could say "Father, I know that thou hearest me always."

Well might her faith gather strength, on the Father in my behalf. I gazed upon such a blessed promise, and not long did him-I trusted in him, FOR I KNEW JESES she have to wait, in order to learn the success of the petition. O, thou weak, desthe soul, and then the Spirit impressed and rest on his prevailing supplications, as

the ground of thy expectation. Broken as may be thy petitions, Jesus makes them effectual, by uniting them together, and blending them with his own.

After thus obtaining her heart's desire, she says: "I longed to tell what I had found, and I went to the meeting in the afternoon, fully resolved to confess the grace received. To a youthful companion, who had covenanted with me to seek the same blessing, I first imparted the glad tidings. She seemed surprised, and half inclined to doubt.

"In the congregation I arose with a throbbing heart, and bore testimony to the grace received, knowing that I touched upon a subject not much agitated and enforced among us. I did not know of one who stood forth fully committed, as a witness of 'perfect love,' and my youthful timidity affected me. No cheering response fell upon my ear, and no one seemed to participate in my joy. I felt like one alone, and older members of the church made no such profession, and it looked rather like presumption for me to do so, and might appear tions, your example, and your sympathy. like boasting."

O, ye fathers and mothers in Israel, think of what is here said respecting the influence of your example! Many, very many, of the young, have like this sister, been disheartened by your influence, instead of being led onward to greener pastures. Your lack of interest in the doctrine of lack for sympathy and encouragement. holiness-your not standing forth as witnesses of its enjoyment, is a great stumbling block in the way of the youthful disciple, and the frequent objection presented by them when urged to its attainment, is light was extinguished, and for months she do not profess the blessing, and it would ness.

look like boasting for me to do so;" or, "If they can live without its enjoyment, I can." It is in this way, that Satan succeeds in preventing many from going on to the more advanced stages of Christian experience, and others from an open profession, after having received the baptism of the Spirit.

My dear brother and sister, whoever you may be, whose position in the church, or experience leads the younger members to look to you for example and counsel; will you not prepare yourselves, (if not already) to be competent teachers, by going to the throne of grace, and there consecrating yourselves to God, and receiving in your own souls the divine unction—the fulness of the Spirit—the perfection of love, so that you may thus be qualified to encourage, and persuade others to the same course, and thus save them from backsliding, and enable them to be useful in the cause of Christ. Great is the responsibility resting longed for a kindred heart, one that beat upon you, great your influence. See that it in sympathy with my own. Not receiving tells for God. The reason that the work of any encouragement from others, and being sanctification does not progress among the young, both in years and experience, it is converts, is because older Christians do not not very strange that I should yield to the listruct, and encourage its attainment, both temptation, not to testify directly and open- by precept and example, and hence "many ly of the enjoyment of 'perfect love,' as the are weak and sickly among you," instead of being healthy, growing Christians.

> Give them the benefit of your instruc-They need it, for the way is new to themthey are ignorant of Satan's devices, and must be taught by your experience. If you feel as much interested for their progression in the way, as you did for their entrance upon it-for their entire sanctification, as you did for their justification, they will not

This influence of wrong example so far operated upon our sister's mind, as to cause her to cease witnessing to the enjoyment of "perfect love;" and in consequence, the this, "The older members of the church wandered in the mazes of doubt and sad-

How to bear suffering so as to preserve our peace.

As to our friend, I pray God to bestow upon him a simplicity that shall give him peace. When we are faithful in instantly dropping all superfluous and restless reflections, which arise from a self-love as different as possible from charity, we shall be set in a large place, even in the midst of the strait and narrow path. We shall be in the pure liberty and innocent peace of the children of God, without being found wanting either towards God or man.

I apply to myself the same counsel that I give to others, and am well persuaded that I must seek my own peace in the same direction. My heart is now suffering; but it is the life of self that causes us pain; that which is dead does not suffer. If we were dead, and our life were hid with Christ in God, (Col. iii. 3,) we should no longer perceive those pains in spirit that now afflict us. We should not only bear bodily sufferings with equanimity, but spiritual affliction also, that is to say, trouble sent upon the soul without its own immediate act. But the disturbances of a restless activity, in which the soul adds to the cross imposed by the hand of God, the burden of an agitated resistance, and an unwillingness to suffer, are only experienced in consequence of the remaining life of self.

A cross which comes purely from God, and is cordially welcomed without any self-reflective acts, is at once painful and peaceful; but one unwillingly received and repelled by the life of nature, is doubly severe; the resistance within is harder to bear than the cross itself. If we recognize the hand of God, and make no opposition in the will, we have comfort in our affliction. Happy indeed are they who can bear their sufferings in the enjoyment of this simple peace and perfect acquiescence in the will of God! Nothing so shortens and soothes our pains as this spirit of non-resistance,

But we are generally desirous of bargaining with God; we would like at least to ble language it spoke to a wondering world,

impose the limits and see the end of our sufferings. That same obstinate and hidden hold of life, which renders the cross necessary, causes us to reject it in part, and by a secret resistance, which impairs its virtue. We have thus to go over the same ground again and again; we suffer greatly, but to very little purpose. The Lord deliver us from falling into that state of soul in which crosses are of no benefit to us! God loves a cheerful giver, according to St. Paul (2 Cor. ix. 7); ah! what must be his love to those who, in a cheerful and absolute abandonment, resign themselves to the entire extent of his crucifying will!—[Fenelon.

The True Source of Peace

IS IN THE SURRENDER OF THE WILL.

REMAIN in peace; the fervor of devotion does not depend upon yourself; all that lies in your power is the direction of your will. Give that up to God without reservation. The important question is not how much you enjoy religion, but whether you will whatever God wills. Humbly confess your faults; be detached from the world, and abandoned to God; love Him more than yourself, and his glory more than your life; the least you can do is to desire and ask for such a love. God will then love you and put his peace in your heart.—
[Fenelon.

Nobody Saved!

OR THE RESULT OF OBSERVATIONS IN A GENERAL CLASS MEETING.

BY A. A. PHELPS.

A FEW weeks ago, in the beautiful village of I.——, I attended, as I had often done, a general class meeting, appointed for the friends of Jesus; where mingled emotions of joy and sorrow, of hope and fear, filled my heart. Quite a large number were present, and probably from thirty to forty gave in public testimony, as the representatives of Christ. But of the character of that testimony, and the unmistakable language it spoke to a wondering world,

the following will show. commenced, and one after another arose to witness for God. Some spoke of happy seasons in other days; some expressed their hopes for days to come. Some descanted very coolly and logically on the general character and benefits of Christianity. Some knew religion to be good, although they had lost its sacred flame-its soul-moving vitality; yet they would not sell their HOPE for ten thousand worlds. Some rejoiced in anticipation of greeting cherished friends, who had "passed on before," in the kingdom above. Some spoke extensively of living beneath their privilege -coming short of God's glory-making crooked paths - having dark days, lean souls, and the like; while many expressed strong DESIRES to serve the Lord, and make their way to heaven.

But of all this number of witnesses, no one spoke of the joys of present and full salvation through the atoning Lamb. As I sat, and mused, and listened, the question was forcibly impressed, Is there nobody SAVED? And the response came ringing in my ears, and thrilling my heart,-" No-BODY SAVED!" "NOBODY SAVED!" It was truly painful to hear such reports of darkness and sin, while the healing streams of salvation gush so freely from the height of Calvary. Notwithstanding, if these reports accorded with the facts in the case, I was glad to hear them. It is always better to be honest, if it requires the most humiliating confessions, than to avoid plain points, and harp forever upon the broken fragments of an obsolete experience, or rely on a painted hope of the imagination, which will never abide the test of the judgment. But why should the facts exist, which require such testimony to be given? Why should any one so live as to be obliged to tell the heart-rending story that falls upon our ears from time to time? Has not Jesus died to save? Are there not abundant provisions made to help us out of all the difficulties in which sin has involved us? Is there not an infinite ability, an labor now to be popular .- [Bramwell.

The meeting infinite willingness, an infinite desire, on the part of God, to lead all his children out into a "large place," where the clear daylight of salvation unceasingly shines? The question is not, then, whether God is willing to save, but are we willing to be saved. and saved in the Gospel way? Many profess a readiness to obey God, and really think themselves in a proper attitude to receive his blessing; but amid all their pleadings, they tacitly cherish the idea that they are invoking a cruel tyrant, who keeps them away from the cross, and is loath to grant their petitions. The case, however, is far otherwise. The fact is, every one enjoys as muc grace, that is AS MUCH LIGHT, AND LOVE, AND VITALITY, AS HE PROFESSES TO ENJOY. This is emphatically stated, but with all the facts and provisions of the Gospel before me, I am convinced of its entire truthfulness. Not that we are to make a divinity of our will, but the God of redemption is waiting to be gracious—anxious to pour upon us all the riches of his grace. Our work is then to draw near the mercy-seat sprinkled with the Redeemer's blood, and, with everything placed at Jesus feet, lift up our open, anxious hearts to heaven, and cry, " Come in, my Lord, come

Salvation is provided. Its terms are plain and reasonable. ALL may meet them. Its streams run free. Jesus beckons us to the cross-to the fountain of living waters. The Holy Spirit enlightens, moves, and melts. All heaven is in favor of our complete deliverance from sin; and, if we are not saved, it is plainly because we WILL NOT BE SAVED; we prefer another course. If this be true, how fearful is our responsibility, and how inexcusable all our complaints of darkness, and leanness; while we "choose darkness rather than light."

But take care that your end, in all your reading and study, be to save souls; keep this one end in view. There is too much

Editorial Miscellany.

OF THE CONFIRMING POWER OF GRACE.

Perhaps there are few Christians who have not at times been harassed with the suggestion, "You will one day perish by the hand of your enemy." Those who have been thus tried, know how distressing and enervating to the soul is the temptation. The pain of the mind of a sincere Christian while dwelling on the thought of its own future alienation from God, to whom it now looks and clings with filial affection, arises quite as much from the idea of the injury which its fall might occasion to the cause of God, as from a fear of the divine wrath upon itself. But, as we said, the suggestion often has an enfeebling power, and tends to produce the catastrophe which it predicts. Among the thousands of our readers, we cannot doubt, that there are some who now are suffering under these harassing attacks of the adversary, and we wish to record some of the meditations of the last few weeks for The voice of the their encouragement. Good Shepherd is, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "Let not your heart be troubled, ye believe in God, believe also in me." "Be of good cheer, I have over-come the world." "Be careful for nothing, but in everything by prayer and supplication make known your requests unto God, and the peace of God, which passeth all understanding, shall keep [garrison, fortify] your hearts and minds, through Christ Jesus."

There are some things which, if ye do, "ye shall never fall." 2 Pet. ii, 10.—never perish, John x. 28. There is such a thing as making your "election sure," 2 Peter, i.—10—as being "sealed unto the day of redemption."-Eph. iv. 30.

There is a wonderfully confirming power in grace which Christians do not enough kind. dwell upon. We seem often more impressed with the power of sin than with the power allied to a higher attainment, for which

of holiness-with the power of Satan than with the power of Christ. For instance: who ever questions the following truths in regard to the power of sin over the soul of a sinner?

- 1. Every sin committed diminishes the opposition of the mind to sin. There is less abhorrence of it. There is greater attraction toward it. There is diminished power to resist temptation to it.
- 2. Indulgence in one sin one kind of sin — blurs the moral sense, and lessens the opposition of the mind to all other species of sins.
- 3. Every degree of sin naturally leads on to another degree just below itself.
- 4. There is no perceptible limit to the degradation and corruption of sin, nor to its power over the soul.
- 5. Sinners are less and less their own masters, and more and more the bondslaves of sin, so that the probability of their salvation is continually decreasing, and the probability of their final destruction constantly approximating certainty, till the later life of many a sinner exemplifies the declaration, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

How alarming a view do these considerations present of the condition of sinners around us! But, are not the following propositions equally true on the other hand? And yet how seldom do we hear them presented and dwelt upon for the encouragement of the people of God!

- 1. Every act of faith enables and disposes the soul to a further act.
- 2. Every act of piety-every right performance of duty, of whatever kind, predisposes the mind to duties of every other
- 3. Every attainment in piety is closely

soul.

4. Holiness has no measure - no limit. Jesus came that we might have life, and that we might have it more abundantly.

5. In a holy soul grace increasingly reigns through righteousness unto eternal

Again, while many are ready to cap the climax of this gradation in the case of the sinner, and declare for his warning, what perhaps few will doubt, that he may reach a point in his degradation from which there is no return, how few there are who seem really to feel that piety also may become invincible! Nay, it is not uncommon to hear Christians, when urged to the pursuit of the higher attainments of grace, indicate a conviction, not only that there is no increased safety there, but that there may be peculiar dangers there!

"But, beloved, we are persuaded better things of you, though we thus speak." Go forward. Be of good cheer. Every step increases the probability that you will be eternally saved. Fear not Satan and the world. "They that be with us are more than they that be with them." True, Satan is in the world, but Christ is in you, and "Greater is he that is in you than he that is in the world." "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ."

Press onward, dear brother; press onward. The helping hand of God is with you, and heaven is just before. What is this great host of difficulties before which your heart is ready to quail and tremble? Lift up your eyes, we beseech you, and see the mountain of the Lord full of horses and chariots of fire round about you. Earth may clamor around you or against you, but "God rideth on the heaven in thy help."

Look up. "Sin shall not have dominion of space.

it purposes, and to which it disposes the over you." Give it no quarter; especially the sin of unbelief, which instantly separates the soul from Christ, and leaves it to contend, single-handed, against Satan. Look constantly for the destruction of any roots of bitterness you may feel remaining in the heart, and remember that the destruction of sin is only the negative part of the great salvation: the soul must be filled with God. Here is strength of salvation. Here, in the fuller sense, we become "partakers of the divine nature," and are "strengthened with might by his Spirit in the inner man." Where sin abounded in your heart, grace shall much more abound: and if in some hearts sin reigns unto death, grace shall reign in your heart, through righteousness, unto eternal life, by Jesus Christ our Lord.

Book Notices.

THE PIONEERS OF THE WEST; or Life in the Woods. By W. P. Strickland. New York: Carlton & Phillips. Boston: J. P. Magee.

The author has selected an interesting theme, and he handles it with a master's skill, Pioneer life, ever replete with incident, furnishes a rich repository from which to cull material for a readable book; and Dr. S. has certainly evinced much discrimination in his selections. Besides other attractions, the book is well illustrated, and got up in the best style of the art.

THE HEROES OF METHODISM: containing Sketches of Eminent Methodist Ministers, and Characteristic Anecdotes of their Personal History. By the Rev. J. B. Wakeley. New York: Carlton & Phillips.

Many of these sketches are brief, and spiced with a degree of wit and humor, that will render them interesting to the general reader. If allowed to express our opinion, we should say that this element is too predominant. In collecting reminiscences of good men of former days, it seems to us, it should be our aim to select such as tend to illustrate their holy characters. Thus, though dead, we render them of service to the living. The articles of this kind, in our judgment, constitute the best portion of the book.

Other book notices are deferred for want

Two Steps to the Blessing.

BY MRS. P. PALMER.

The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach.—PAUL.

Seest thou how faith wrought with his works, and by works was faith made perfect.—JAMES.

WILL you not now count the cost, and deliberately set yourself apart for a life of eminent devotedness to the service of your Redeemer? In the name and in the presence of the Lord I ask this question. I have asked for a message from God to you, and now come to you in the name of the Lord, and present this inquiry.

"Rise, the Master is come and calleth for thee!" He hath need of thee in his vineyard. "The harvest is great, but the laborers are few." Will you not now, in view of all coming time, set yourself apart in unconditional devotedness to his service? If you will do this, God will set the seal that will proclaim you wholly his. O, you must have the seal of the Holy Spirit set upon all your powers. You must have an application of the all-cleansing blood of Jesus. You need it in order that you may have a fitness for the Master's use. It is this that will give you a readiness for every good work.

Holiness is a pearl of great price. It has already been purchased for you, and it is now ready for your acceptance, as the portion of your inheritance. O think of the price at which it has been purchased. And surely you will not now hesitate in surrendering all for this pearl of great price. I trust now that you are ready to say, "Yea doubtless, I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord." Why may not an absolute, irrevocable and eternal surrender be the work of the present hour?

Do you say I must first count the cost? Suppose you were to take five years to count the cost of an unreserved dedication of body, soul, spirit, time, talent, family, and estate, would you, after the most lengthen-

ed inventory, find anything but what already belongs to God? Why, then, should it take long to count the cost, when all that you have, or all that you ever expect to have, already belongs to God. And if all that you have, or ever expect to have, already belongs to God, can you, for another moment, withhold anything on any point, or in any degree from God, without incurring condemnation? For to him that knoweth to do good, and doeth it not, to him it is sin.

Holiness is the pearl of great price; it cost all. And you will no longer linger in answering the question, whether you will give all for this pearl of great price. Eminent holiness, usefulness, and happiness, stand inseparably connected. Entire sanctification need not necessarily be the work of a week, or even of a whole day or hour. There are but two steps to the blessing: ENTIRE CONSECRATION is the first; FAITH is the second. The second step, cannot, of course, precede the first. How can we believe that God accepts that which we do not through Christ offer up to him. How can we believe that the blood of Jesus cleanseth from all sin, before an irrevocable and eternal sacrifice of all the redeemed powers is resolved upon, and actually bound to the hallowed altar. That moment, you step on promised ground, and the promise meets you. God says, I will receive you. And if you say, "When wilt thou receive me," he says, Now. "Now is the accepted time; behold, now is the day of salvation." Do you say, "I would believe it, but I cannot sensibly feel it." Then you are seeking to walk by sense rather than by faith, but the apostle says, "we walk by faith." Would you now believe if you could hear a voice now saying from heaven, "I will receive you?" If you would believe it under such circumstances, then act true to your own avowed belief. You profess to believe that the Bible is the Word of God, and will you not now prove before God, and men and angels, that you do in heart believe, what you have long professed to believe. If you have

made the consecration and have made up your mind, in view of all coming time, to be in the most absolute and unlimited sense the Lord's, then take the next step. God commands you now to believe. Believe and enter into rest. If you hesitate to obey God, you will sin after the same similitude that the ancient Israelites sinned, when after they were brought up to the borders of the promised land, and were commanded to go forward and possess it—they entered not in because of unbelief. Let me again ask, Do you now consecrate all? Do you now believe? If so, you are now being saved. O, hasten to give to God the glory due to Hasten to confess with your his name. mouth, what your heart believes. Then will the Holy Spirit testify to your heart, that it is unto salvation-free, full, complete salvation - a redemption from all iniquity.

Rev. Henry Venn.

[The following selections are from the sermons of the Rev. Charles Jerram, edited by his son, Rev. James Jerram.]

HIS OPINION OF FLETCHER AND WESLEY.

Accompanied by two clerical friends, Thomason and Flavel, the most interesting and profitable visit I ever paid to any individual, was to the Rev. Henry Venn, incumbent of Yelling, in Huntingdonshire. On learning that one of us was from Shropshire, he said, with much energy, "You once had in your county a luminary-a luminary did I say? nay, a sun! I have known all the great men for the last fifty years. I knew Watts, and I knew Doddridge, and Hervey, and Whitefield, and Wesley, but I never knew one like Mr. Fletcher, for holiness and zeal. I was once under the same roof with him for six weeks, and, during the whole of that time, I never heard him speak a word that was not proper to be spoken, and which had not a tendency to minister grace to the under a hectic fever, which he had brought on by his intense labors in preaching the Gospel, but you never would have known his illness from himself. When asked respecting his health, he would reply that he was pretty well, but never uttered a complaint." He had scarcely finished this animated eulogium on Mr. Fletcher, when he added, "Gentlemen, there are three rules, which, if a person duly observe, he can never perish; and which, if he neglect, I see not how he can be saved. 'The first is, be diligent in reading the Holy Scriptures; the second is, never omit secret and earnest prayer; and the third is, never keep company with wicked and abandoned characters." He then entered at large into conversation with us, on a variety of subjects, and with a vivacity, spirituality, and energy, which I had never before witnessed. In the course of it, one of us asked whether Mr. Fletcher had not carried his zeal in the discharge of his ministerial office to an extent that had seriously injured his health. He answered, that this was really the case; but what then? He was carried on by an impulse which he was unable to resist. He was like the spendthrift, expending his substance in prodigal excess. You tell him that he is wasting his property, destroying his health, and bringing his dependents to poverty. He replies, he knows all this, but he must go on, and risk all consequences. So with Mr. Fletcher. He was carried on by a zeal which he clearly saw must lead to the ruin of his health; but its course was irresistable, and it led him on to a premature death.

The name of Mr. Wesley was afterwards mentioned, and this occasioned Mr. Venn to say, "I am well acquainted with ecclesiastical history, but I believe, for labor, Mr. Wesley has been unequalled since the days of the apostle Paul. He was the most exact and methodical in his transaction of business of any one I have ever known. He would fix the day, and even the hour, when he would be at any given place, even for weeks beforehearer. He was, at that time, suffering hand, and he never failed to fulfil his enmass of letters, every one of which he answered with his own hand. His letters were short and business-like, and often related to subjects of great importance, and sometimes occasioned letters of further inquiry. These also, he would reply to, but scarcely ever would notice a rejoinder. In this way he dispatched business of immense extent, and he husbanded his time with the greatest care and decision. He had a stated time for his meals, for sleep, and for everything; and he suffered nothing to encroach upon his rules. Upon one occasion, when several ministers were assembled, and beds were scarce, it fell to my lot," said Mr. Venn, "to be the associate of Mr. Wesley, and, as I could not myself sleep, I was determined to watch the movements of my companion. We retired to rest at a given hour. After a short act of devotion, Mr. Wesley adjusted his alarum, went to bed, spoke not a word, and was soon asleep. He never awoke till four o'clock, and as that was his appointed time of rising, I thought, for once, at least, Mr. Wesley would be caught 'napping.' But the alarum immediately gave the warning. Mr. Wesley instantly started up, threw off the bedclothes, and, in the shortest time imaginable, put on his clothes, offered up a short prayer, hastened down stairs, took a rapid turn in the garden, entered into a private room, and was no more seen, till, on the appointed hour, he was summoned to breakfast; so that," as Mr. Venn facetiously added, "Mr. Wesley did not get up like other men."

HIS EARLY RELIGIOUS VIEWS.

He told us that when a Fellow of Queen's College, Cambridge, he had, by no means, a correct view, either of evangelical doctrines, or the duties of the Christian ministry; and that the first thing which made a deep and permanent impression on his mind, was a text delivered in the pulpit of St. Mary's, without any regard to the sermon which followed it. The passage was, "What is a

gagement. On his arrival he would find a man profited if he should gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" This led him to serious reflection, and terminated in his conversion. During two years from this period, he was entirely unacquainted with any one like-minded with himself, and was often attacked by his associates for his peculiarities and precision of conduct. He happened to fall in with "Law's Call," which he read with much attention, and which furnished him with abundant arguments to repel the cavils of his friends, though he found it insufficient to direct him in the way of salvation by Jesus Christ. I do not exactly recollect by what means he attained this important information. Be this as it may, he said, as just observed, that it was two years before he fell into the company of any from whom he had reason to expect to see the true Christian exemplified, and the doctrines of the Gospel practically illustrated.

HIS ESTIMATE OF THE MINISTERIAL OFFICE.

He said that the station of the Christian minister was not only honorable, but most enviable; that in the discharge of our duties we must, indeed, expect trials and difficulties, and some adversaries; but that these would be more than compensated by the good which, with God's blessing, we might hope to effect, and the affectionate regard of those who received benefit from our labors; that no attachments are so strong and lasting, as those that were formed on Christian principles, and that we might calculate on the most disinterested support under all our discouragements from those who, through our instrumentality, had received the truth as it is in Jesus.

STUDY OF THE HOLY SCRIPTURES.

The plan he had adopted for many years, was to mark all the weighty and important texts of Scripture, such as had reference to faith and practice, and to read them many times over to the others' once. The Scriptures, he said, were like the members of

the human body, all of them necessary, and tending to constitute the symmetry and beauty of the whole; yet some were more in use than others, and some more honorable than the rest. For a minister, those passages should be chosen which speak of the institution of the ministerial office, the manner in which the holiest and best men discharged its duties, and the qualifications, dispositions, and conduct which were necessary for the faithful execution of it. St. Paul's Epistles to Timothy and Titus, ought to be read over and over again; and he thought it would be a good plan to transcribe those parts of them which were more immediately applicable to our own circumstances. While speaking on this subject he was exceedingly animated. He did not know how to leave off. The Word of God was his delight. He seemed to have such an opinion of its excellencies as I had never seen in any one before. He said that "the sixth of St. John had been food for his soul for half a year together." He could truly say, "the flesh of Christ was meat indeed, and his blood drink indeed." It was as marrow and fatness to him.

REMARKS ON PRAYER.

His observations on the nature of prayer were truly excellent. He recommended, above all things, making the Word of God the matter and ground of our petitions. When pleading with God on the ground of his own promises, our souls would be animated with a full assurance of an answer. and we should use such arguments as could not but prevail with God. He loved simplicity and deep humiliation in prayer, and to plead our relationship to God as a Father. He illustrated this part of the conversation by an anecdote. He met with two professing Christians, (I think he said they were ministers,) one of whom was requested to engage in prayer. He made a fine prayer, but there was little of child-like simplicity in it. The other, when prayer was finished, inquired whether he had felt

dressing God as a Father, in the spirit of filial adoption. He said, with some hesitation, "He hoped he did feel a little of them." After which the other went to prayer, and began in some such way as this: "O, thou God of mercy, have pity upon an old sinner, grown grey-headed in sin." Mr. Venn said this touched his heart upon the right string. It was indeed to him an experimental and delightful prayer.

CHRISTIAN CONVERSATION AND PRAYER.

Whilst speaking on the subject of prayer, he observed, that "the interviews of professing Christians were in general very unprofitable. The reason was, that we seldom pray that the conversation may be overruled by the Spirit of God; that some weighty and important ideas may be called forth, which may minister grace to those present. He said he had lived in the culpable neglect of this duty for twenty-six years after his conversion, but that he now never either received or paid a visit without prayer, and hence they generally tended to edification. He mentioned the happiness he found in maintaining a constant intercourse with God, by prayer. He was thus enabled to put unabated confidence in the never-failing goodness and providence of his Heavenly Father. "This," said he, "supports me at all times, and affords me all I could desire, in every emergency. Was it not for the sensible presence of God, I should be the most miserable creature liv-For two years I have never been without pain, and have no appetite. I eat, merely to sustain nature; and if it were not for religion, I should be most wretched. But as it is, God never leaves me, his grace continually supports me, and I know not what it is to have a distressing hour."

HIS CATHOLIC SPIRIT.

prayer, but there was little of child-like simplicity in it. The other, when prayer was finished, inquired whether he had felt any of the affections which arise from ad-

those which are denominated Arminian. This, at one time, called forth some severe remarks from Mr. Venn, on the principles, and even conduct, of Mr. Fletcher. Mr. Venn was on one occasion speaking very highly of the character and eminent piety of Mr. Fletcher, to the late Mr. Robinson, of Leicester, from whom I had the anecdote. The latter expressed some surprise at hearing this, and he said, "Why, brother Venn, I think I recollect hearing you once speaking very differently of Mr. Fletcher." "Yes," rejoined Mr. Venn, "but then I did not know him. I have since lived under the same roof with him, and known him well; and, sir, I never knew one like him." And then, with an animation peculiar to himself, he broke forth into the highest praise of this preeminently pious and devoted man of God.

CLERICAL MEETINGS.

On one occasion Mr. Robinson met Mr. Venn at a clerical meeting. The business was not transacted in so profitable a way as might have been desired, and it was but too evident that some had assembled with the rest, who had not made due preparation for it. This grieved Mr. Venn, and before the breaking up of the meeting, he addressed his clerical friends most solemnly, on the thoughtlessness and levity which had been but too evident, during their various sittings, and enlarged on the evils of such a spirit and conduct. He then charged every one of them to come to the next meeting in a very different frame of mind; to be very earnest in prayer, that God would be with them on the next occasion, and that they would duly meditate upon the subjects which would then come under their consideration, so that they might reasonably expect the presence and blessing of God when they next assembled. The result of this admonition was extraordinary. They met together with their minds deeply impressed with the importance of what they were about to engage in, and the Spirit

upon them; and so great was the effect upon them all, that, to use the expression of Mr. Robinson, adopted from St. Paul, "whether in the body, or out of the body," they could scarcely tell.

HIS EXALTED CHARACTER.

Mr. Venn appeared to us all as a being of a superior order,-eminently a man of God. His elevated piety, his lofty conceptions of the grandeur of the Christian religion and the extent of its ultimate triumphs; his unbounded confidence in God; his exalted views of the importance and dignity of the Christian ministry; his ardent feelings and animated countenance; his glowing eloquence and affectionate address; his extensive acquaintance with the wisest and best men of the last generation, and his inexhaustable stores of anecdote, filled us with admiration, and left an impression which, for many months after the interview, was as fresh and vivid as at the time it was produced.

HIS TRIUMPHANT DEATH.

"I visited him," said Mr. Robinson, "when he was confined by the illness which terminated in his death. I said something to him in my poor way, which I thought adapted to his situation, which did not, however, seem to interest him; and he said, Brother Bean has been with me, and said, Say ye to the righteous, and it shall be well with him. But, sir, that is lean comfort. Here is the passage that I build on-. Who hath spoiled principalities and powers, and made a show of them openly, therein triumphing over them." " While we," says Mr. Robinson, " were talking to him of his safety, he was contemplating a triumph. And it was in this exalted state of mind that an 'entrance was ministered unto him abundantly into the everlasting kingdom.' The concluding scene of his life was thus reported to me. For some days before his death, he had lost the power of speech, and seemed to take but little notice of what was passing around him. from on high was poured out abundantly It happened, however, that his medical attendant, on feeling his pulse, said to his surrounding friends, 'He is dying.' The sound caught his ear, and awakened such a joyous feeling, apparent on his countenance, that the wheel of life, which was on the point of stopping, immediately resumed its motion, and continued to move on for a day or two longer."

A Letter to a Clergyman.

[The following letter, addressed to a clergyman by a brother in the ministry, was rendered so comforting and useful to the one addressed, that he furnishes it for publication, in the hope that it may prove a like blessing to others.]

Beloved in the Lord:

WHILE you may be standing before the people of your charge, and as the "mouth" of God proclaiming to them his will, I am alone with God—shut out of the earthly "assembly of the saints;" but both places being in his will, are alike precious to him.

This is the Lord's day, and his work must be attended to.

A few minutes since, my beloved companion left me to go to the "house of the Lord;" immediately a voice was heard, saying, "I am ever with thee, and all that I have is thine."

The communication from your pen, of January 10th is now before me. When it was read for the first time, a strong desire passed before me, immediately to acknowledge its reception, but until the present moment, the outward, visible evidence of an answer, and interest in it, has been withheld. This is the Lord's time—the right time.

Our Father has been treating you very tenderly, carrying you in his arms, yea, gently leading you. At the same time that his arms have encircled you, he has taken from you every thing at which you have grasped for support, in order that you might rely alone upon the "everlasting arm." In other words, he has been evidencing to you that there was but "one

thing" necessary; one thing to be realized throughout your entire being, viz: your absolut "NOTHINGNESS," and "GOD IN YOU, AS ALL."

You say, in yours, "I find my strength. possession, and holiness, all going. Where I may stop or land, I would care not, knowing in w om I believe," and yet you cry, "Ofor harte—the Lord's haste! to prove his perfect will." This evidences that there is a carefulness, and even a distrust that prevents your permitting him to "lay the axe at the root of the tree," and with one blow cut you loose from self, "separating the precious from the vile;" with one act " put off the old man." Hence many blows have to be struck, many acts done, ere death ensues, and the resurrection life of Christ is revealed.

"Every state has its beginning, progress, and consummation." As you progress, how like our God it is to permit you to rest, while you taste, exult, and glory, in his blessedness; a blessedness arising from beholding him at work in and through you. This is to encourage you to an absolute abandonment to him. One thing is certain, my brother, that wherever he places us, or wherever we are to labor, or with whom we are called to communicate, he will not permit us to behold, or know of one "bruised reed" broken, or any "smoking flax" quenched through our instrumentality, if self only is still, quiet, dead, and the voice of God alone is heard, and his life is seen flowing through us in all the beauty of his ever blessed Son. It will adapt us to any place or people where he sends us, and the result be their highest good, -God's glory.

God has taught you that they who "know his will, and do it not, shall be beaten with many stripes." That will is, that you should "live by the faith of the Son of God." For you, "nothing else will answer in its stead, though it were a faith that would move mountains." He has called you to holiness or perfection, God-liness—God-likeness.

His faith asks for no sensible revelation.

lives in vaccuum, walks on the sea of glass which is so clear as not to be beheld; but, at the same time it rejoices, because it is the Father's pleasure, in the outward evidence of purity, of success, of god-likeness, for the satisfaction and aid of the beholder, not for its own encouragement or help; for then all things are alike good. For this we cry, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end."

This faith comes when God "takes you up," and he WILL take you up, when your "father and mother forsake you," and they forsake you when you "FORGET thine own people, (self) and thy father's house," (Satan.)

My physical health has been unusually prostrated since my visit to N. Y. What is in store for this dwelling place of the Lord Almighty, I know not, but it will be just what will give me pleasure and satisfaction.

> Yours in holy bonds, н. Р. н.

Fellowship with Christ's Sufferings.

BY B 8.

To the sinner, and to the superficial professor of religion, it may appear strange, yet it is no less true, that holy souls are, at times, the subjects of peculiar suffering. This is promised, not threatened to them; neither is it permitted to come upon them in the form of a judgment. Christ suffered; and holy souls being allied to him, become partakers of his sufferings. There is a wide difference between this kind of suffering, and that kind to which the unrenewed sinner is subjected. The former consists mainly of fellowship and sympathy with Christ in the object of his mission to earth; and the latter is purely the offspring and fruit of a sinful life—the stings of a guilty conscience—bondage in fear of death, and the retributions of the final judgment. The suffering applicable to the truly pious, will alone claim our attention on this occa- holy soul, however, fears no defeat. He

sion. This, as the result of alliance to Christ, is the basis of all the real sorrow to which a child of God can be subjected. Yet, paradoxical as it may seem, there is in such sorrow a sweet spirit of peace, quietness, assurance, resignation, and all the other graces of the Holy Spirit.

Fellowship with Christ's sufferings are two fold, viz: first, holv souls suffer WITH Christ, and secondly, they suffer FOR Christ. In the first instance the suffering arises from a strong sympathy with Christ in behalf of a dying, sinful world. The apostle Paul, doubtless, felt this strong, agonizing, sympathetic spirit, when he exclaimed, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." Again he exhibited this same strong feeling for souls, when he testified, "that by the space of three years he had not ceased to warn every one night and day with tears." Such incessant labor and tears, could not exist without more or less fellowship with Christ's sufferings. The apostle Paul was not alone in this sympathy with his divine Master, spirit was possessed and exhibited in a greater or less degree by all the primitive disciples. O! would that all the Church of Christ were now filled with the same deep, sympathetic, practical solicitude for the welfare of souls. This is emphatically the spirit of Christ; and, if we possess it not, "we are none of his."

Again, secondly. Holy souls suffer for Christ. It is written, "If any man will live godly in Christ Jesus, he shall suffer persecution." The suffering in this case grows out of those opposing influences which proceed from the world, the flesh, and Satan. The more holy, active, and determined a Christian is to follow fully the teachings and example of Christ, the more likely he will be to suffer for his sake.

knows, that though the body may be killed, his enemies have no power over the sou'. Hence armed with a panoply within, he goes forth to glorious war.

In view of the subject before us, we would suggest to our Christian readers, the question, whether we, as the professed disciples of Christ, are in possession of that fellowship with him in the object of his mission to earth, which so nobly characterized the early disciples? There is no rest or stopping place for Christians this side of heaven. "Sure we must fight, if we would reign!" We are encouraged thus to do, by the example of many who have finished their course, and are also assured in the sacred word, that "if we suffer with Christ we shall also reign with him."

In conclusion, we express the opinion that the noblest badge of Christian discipleship, is the opportunity and the disposition to suffer with and for Christ, in the furtherance of his cause among men. Thus did the early Christians.

"Once they were mourners here below, And pour'd out cries and tears."

But now where are they; and how are all their sufferings and their toils regarded now? Ah! heaven makes ample amends for all they did or could endure while in the body. But we have no personal merit to claim for toil and suffering endured by those who have passed on to that better country. This is all our hope,—Christ and him crucified.

" His name salvation is."

If our hope and our faith are centered in Christ, the fruits of holy sympathy and fellowship with him will abound.

At a time when Bramwell was very sick, falling out of his chair upon the floor, the only person present exclaimed, "O, Mr. Bramwell, what shall I do?" As soon as he was able, he replied, "Pray! That always brings me out on the right side." On being raised to his bed, he pleasantly observed, "Continue to pray; we shall never sink while engaged in that exercise."

"She hath done what she could."

It has been well said, that religious emotions are the flower, religious deeds the fruit of Christianity. Of what worth in the heavenly kingdom is the tree that bears no fruit? Christ himself has told us that it is utterly worthless. Penitence, faith, and adoration are beautiful blossoms, but unless they ripen into charity, self-sacrifice, and earnest, constant labor, they are like all other profitless blossoms, and will fade with the summer. First must be the flower of love to Christ, but afterwards the fruit of labor for Christ. "By their fruits ye shall know them."

Many think that because they are young, or poor, or in some way unfortunately situated, they are not required to be working Christians. They have made a great mistake; there are no idle *Christians*, no drones in the true Church of Christ. We can all do something, and that something must be done.

A Sabbath School teacher once read the history of the woman of Bethany, contained in the fourteenth chapter of Mark, to an intelligent young pupil. When she read the eighth verse, Mary looked up, with an anxious expression, and said:

"Do you think he will say that of me?"

"You know better than I," said the teacher; "you must ask your own conscience. Be sure that he will say it only to those who have earned it."

"I have thought that if I loved Christ, it was enough," said Mary.

"A great many deceive themselves with t¹ same thought," said the faithful teacher. But if we really love Christ we devote the work of our lives to him. If we love an earthly friend, we do not think of him at some stated time, a few minutes in the morning or evening, and then give our whole thoughts to others through the day; so if we love Christ it is not merely on the Sabbath day, but our whole lives prove to him our devotion."

"I am but a child, I can do but little," thought Mary, but instantly her heart made answer, "I will do what I can." This became the ruling principle of her life; and she was soon surprised to see how much even she could do. Our capacity always increases with our desire for usefulness.

At school, Mary's influence was always given for the right; her gentle words of admonition fell like seed into many a fresh heart,-good seed which bore fruit in after years that she knew not of. At home, in a large family of thoughtless and irreverent persons, her silent example had a voice which often sunk deeper than words have ever reached. More than one walked hand in hand with her at last.

Besides all this, her little deeds of charity kept her own heart alive with love, and made many thankful that she had lived to bless them. When she could not give money, she never lost an opportunity of giving a kind word, or an encouraging smile. She forgave all injuries as she hoped to be forgiven, and bore disappointment and affliction with a submission and cheerfulness which was beautiful, even to those who did not feel her motive.

She did not live to do any great work, but who can doubt that she is still a laborer in the heavenly vineyard? With clearer intelligence and larger capacity, she now ministers for Christ there, in the same spirit with which she labored here. On her death-bed she often repeated the words spoken of the woman of Bethany, and looking back at her few years of Christian life regretted that she had not done more, yet was she deeply grateful that the privilege of doing a little good had been given her.

Even in her last hour she was not idle, but with tenderest messages to absent friends, besought them to live and labor for God.

Who can doubt that the words which inspired her to a life of usefulness and ho-

heavenly land? "She hath done what she could," the mourners said, as they stood around her humble bedside and recalled her thousand acts of love; and far up in the heavenly heights, Christ said, and angels echoed, "She hath done what she could."

New York Evangelist.

A Sketch.

BY DORA.

"IT was in the winter of 1844," says the author of this sketch, "that I again, with more enlightened views of the way of faith, made a covenant with God by sacrifice. I had long thirsted for that which I had lost by unfaithfulness, and earnestly desired to possess again that strong faith of assurance, but I was perplexed to understand how to obtain, and retain it. In the providence of God, a brother came to our village whose theme was 'full salvation, received by simple faith in Christ.' I listened with the deepest interest to his instructions. One expression which fell from his lips, gave me just the light I needed. 'It is not enough,' said he, 'to make the sacrifice, we must perpetuate it also.' It was a simple remark, but it was a word in season to me. I had thereby learned the secret vein, how to obtain, and retain, the pearl of great t was by laying all on the altar price.' and kee; ing it there-to bind it with cords and never take it off. I sought my chamber, and there with a calm decision—a fixed purpose, to be from thenceforth unreservedly consecrated to the Lord, I approached the sacred altar, and presented thereon myself, all I then was, and all I might be, a living sacrifice, holy, and acceptable before God, through Jesus Christ. Nor did I wait to feel that I was accepted, ere I believed this important declaration. I had presented just such an offering as he required. I presented it on just the altar sanctified for its reception, and I rested on liness, greeted her with a new meaning, full the sure promise, I will receive you.' Now of joy and triumph, as she entered the the responsibility rested no longer on me

but God. If he was not a faithful Godif his promise failed, then I was lost, but not otherwise. Did I incur any risk in thus venturing all on his simple word? Did you ever know a promise of the Almighty to fail? No, never! But how do you know that you gave up all, and therefore had a right to thus confidently claim the promise? perhaps you ask. How do you know when purchasing an article, that you pay the full amount required? there chances to be any oversight on your part—the shop-keeper very quickly reminds you of your delinquency, and then you readily give him whatever was deficient. So with God,—if there be any reserve of which we are unconscious, he, by his spirit, reveals this unto us, for he knows that we are honest-hearted in this matter, and mean to yield the full demand."

It seems that this sister had not the very frequent temptation to contend against,-"Perhaps there is something you are keeping back, that you do not discover, and you may therefore have no right to believe now that your offering is accepted of God." Multitudes have stumbled at this stumbling stone, and have been prevented from laying hold upon the blessing, and claiming it for their own. We are required to walk in the present light which shines upon our path, and not be looking forward to see, if possible, what lies in our way yonder-what idols will there be discovered-what hidden iniquity may there be revealed-what sacrifices may there be demanded—what duties may there be made known-what crosses may there have to be borne; with all these we have nothing to do. Obedience to God's present claims upon us, is our duty, leaving the future entirely with him. The sunbeam is shining into your heart, and revealing to your view the floating masses which lie directly in its brilliant light; just bring to the atoning blood what your eye now belolds, and have it all cleansed away, with the fixed resolve that whatever may hereafter be revealed, shall in like manner be

open for sin and uncleanness. You see that you are not your own-that you are bought with a price, and are, therefore, under obligation to yield yourself unreservedly to God, which is your reasonable service. Your body, with its members, must be wholly at his disposal, and employed for him, as he shall make known his will. Now it is no more difficult for an individual to know when he yields himself as a servant unto God, to obey him, than it is for him to know when he makes an agreement with a fellow-being to serve him, and quite as inconsistent would it be for the servant to doubt, whether he had indeed engaged in the service of his employer, after the terms had been agreed upon, as for the one who submits himself to God, to obey him, to doubt whether he be indeed actually his servant. And, as the servant would not, when engaging himself, inquire what he should have to do next week or next month, but interest himself only in relation to his present duties, so ought those to do, who yield themselves servants unto God. "Grace to help in time of need," is promised, and strength according to the daythe present day-not the morrow. how many, looking forward in anticipation of trials that may never come-of duties that may never be demanded, and viewing them in connection with their present feebleness, they shrink back, saying, "I can never submit to those," and then refuse to yield obedience to present claims, through fear of future failures. O, fatal snare of Satan! how many are thus taken, and lost forever to God and holiness.

we received them in the faint light and feeble strength, with which we entered the highway of holiness, we could never have endured, but which, when they came, were after be revealed, shall in like manner be brought to the all-cleansing fountain, ever

then more enfeebled condition.

Yes! here to the praise of God's everabounding grace, permit us to place a monument, which shall bear a lasting testimony to the truthfulness of the promise, " . Is thy day, so shall thy strength be." When I took up the cross, Jesus always bore for me the heaviest end-when trials came, I always found "grace sufficient" to be given with them, and in the hour of sore conflict, through Christ I conquered. Yes, and ofttimes I could rejoice in tribulation, and praise God in the midst of the fires. But I ought to apologize for this long digression. I had only intended to give a passing sentence or two, in reference to those doubts and fears so frequently excited in the mind, by the temptation to which referance has been made. We will now, however, reserve further extracts from the MS. before us, until a future number, and then proceed to show you the result of its writer's bold exercise of faith on the promise, without questionings or reasonings with the tempter.

Christian Experience.

-INTERESTING CORRESPONDENCE FROM A. H. G. TO REV. DR. G. C. M. ROBERTS April 17th, 1856.

My Dear Dr.:-My health, since my return, has continued to improve, for which I feel truly thankful. I have missed your presence much. Your kindness and attention to me have won my heart. You have the gratitude of my heart, and may God abundantly reward you for your kindness. I have thought of you, Dr., often; your words have had a great effect upon me. My mind for many months has been much exercised on the subject of Sanctification. I have been, for nearly six years, trying to be a Christian, and I have long felt a desire to be made holy, and free from sin, but it seems that I cannot exercise that faith which I ought. When I attended your Saturday night meetings, and heard

those of far less magnitude, adapted to our the experience of so many who enjoyed the fulness of the blessing, I felt much condemned that I had made so little progress in the way to heaven, comparatively speaking. Last Sabbath was a day of much comfort and peace to my soul I felt the Saviour precious to my soul, whilst partaking of the emblems of Christ's body and blood, which I received from your hands. I then dedicated myself anew to God, and resolved to try to "lead a new life," and to seek with all my heart, the blessing of "perfect love." I have for some time enjoved much religion, but I want to feel at all times, "that all I do is right." I have remembered your advice-Pray much in private—I have done so, and by God's help I intend to continue to do so. He has promised to answer prayer. Let me ask your counsel, and, doctor, remember me when you pray. Pray earnestly for me. Is it not my privilege to live at all times without sinning, in thought, word, or deed? This is what I so much desire, and if others enjoy it, I cannot rest satisfied, until I also enjoy it. May God hasten the time. it seems to me 'twould be heaven on earth to be filled with God, to be swallowed up in love. Is not this an instantaneous work? Will I not know the precise time when I shall receive that blessing? These questions I should like you to answer me. God knows the sincerity of my heart, and he knows that it is the desire of my heart, to be a true and faithful follower of the meek and lowly Jesus. When you have a few moments leisure, I should be glad if you would write me on this subject. I shall be very grateful for your advice at any time. You have kindly relieved me of much pain of body, for which I shall ever be thankful to you. I now desire that you would be the physician to my soul, for which I shall thank you here, and throughout eternity. Let me ask you again, forget me not in your prayers.

I shall be glad to hear from you soon. This subject is all-important to me. blessing rest upon you.

Yours in sincerity and love, A. II. G. FROM REV. DR. G C. M. ROBERTS
TO A. G.

April 22d, 1856.

My Dear Anna:-Your very kind and interesting letter was duly received. I feel great pleasure, and also gratitude to God, that I have been made the instrument of doing you good in your body, by relieving you of the disease which has long afflicted you, and likewise in mind by ministering to your instruction and comfort. I trust the " Great Head of the Church," will, in answer to your continued and fervent prayer soon bring you into the promised possession of that "perfect love," which casteth out "fear that hath torment." This blessing is certainly for you, as it is for all who ardently seek it in God's own appointed way, viz: by unwavering faith in the promise of God, based upon the precious blood of Jesus. That blood and that only, can make the foulest clean. None have ever, as yet, relied upon it and been disappointed. None ever will, or can be disappointed, who rely upon that all-efficacious atonement.

With reference to this, Anna, every one who has been truly justified by faith, that blessing attested by the Divine Spirit, if faithful to that grace given, and obedient to God's holy will and word, must gradually grow up into "Christ our living Head," and soon or late will realize the witness of perfect love.

This must be so, because the work of entire holiness invariably commences at the time and the very moment we receive the pardon of sin, regeneration of our nature, and adoption into God's family, as his accepted children. From that moment we live, without knowingly or willfully violating openly God's law, and gradually advance into the higher enjoyments of, and walk in the deeper things of Christian experience, until we are able to realize the victory over all "inbred corruption," and a death to the power, pollution, and dominion of sin. This is strikingly set forth in the sixth chapter of the Epistle to the Romans, which I advise you to study prayer-

fully, upon your knees every day. 11th and 12th verses of this chapter are " Likewise reckon ye peculiarly strong. also yourselves to be dead indeed unto sin," etc., etc. A plain and positive command this, which cannot be neglected with safety here or hereafter. In these verses the word "sin," in our translation, is represented in the original Greek, from which our translation was made, by a word which means, not only an actual transgression of the law of God, but more, even THE PRINCI-PLE THAT LEADS US TO VIOLATE THAT LAW. So that the command is, not only to be dead to any actual violation of the law, but also dead to the sinning principle within us. Keep in mind this simple definition of terms, and you will not be apt to confound the meaning of justification and sanctification, and either lower the one or elevate the other beyond their true scriptural position.

You thus perceive that it is your exalted privilege to live at "all times without sinning in thought, word or deed," as you very significantly ask. With reference to your other questions, "Is not this an instantaneous work?" "Will I not know the precise time when I receive that blessing?" allow me to say, this work of grace is gradual, and also, in a fuller sense, instantaneous. That is, the faithful, sincere believer, is every day making gradually greater conquests over himself, the world, and the devil. The precise moment in which he enters into the full and complete victory, comes instantaneously; and at that very moment in which his ardent, longing heart, all on fire to be dissolved in love, is enabled without any hesitancy or faltering, to claim the present fulfilment of God's own promise. When he can in the spirit and practice of this agonizing prayer, thus rely solely upon the merit of Christ's atoning sacrifice, and the word of promise give. unison with it, that very moment, the divine witness of the fulfilment of the promise will be instantaneously realized, and he will be able to say with our own Wesley,

"Tis done: thou dost this moment save— With full salvation bless; Redemption through thy blood I have, And spotless love and peace."

This instantaneous maturity of this work of perfect victory, may be realized at any moment, after our conversion, whenever we are fully alive to our duty and privilege, and seek it in the way of faith, as God has appointed. It may be as fully and as thoroughly obtained in a single day after, as in subsequent years. 'Tis true, most believers do not enter into this broad place of abiding communion so soon after their conversion. Most generally, it is not sought until months or years of their probationary conflicts have passed away. It need not, however, be so. If properly acquainted with the nature and extent of our privileges in Christ, we seek it early, we shall not be disappointed. I, myself, know a devoted servant of Christ, who sought and found it within three days after her conversion, and in the days of her youth. Until this hour she maintains her integrity and assurance through the assisting grace of God. So did some with whom Mr. Wesley was acquainted, and of whom he speaks in his journal. So may you, Anna. In seeking it, then, do not set the moment of its reception at a distance from you. Ask God for it as a present blessing; and whilst you are ardently pleading for it, at the very moment, rely on Christ and his promise, believe and enter it. God bless you, Anna, even while perusing this. He stands ready and willing to do it. I shall not fail to pray for you as you request.

As ever, yours in the Lord,

GEORGE C. M. ROBERTS.

THE RESULT.

To the above, Dr. Roberts received a very gratifying letter, in reply, an extract from which we here append. It will be read with interest by those who are seeking the same blessing:

April 20th, 1856.

My Dear Dr. :- I was very much pleased to receive your letter on Monday. Anxiously had I expected it, for my heart was longing to be set free, and to realize that blessing which I felt assured was for me. It proved a blessing to my soul. I took your advice and read the chapter which you directed, with prayer, and whilst upon my knees, I received, as I thought, that blessing which I had so long desired. Since then I have thought that I might have been deceived, but I believe this is a temptation of the Evil One, for I have felt happy ever since, and do not think I have offended God, in thought, word or deed. I did not feel any very great eestacy of joy at the time, but I felt perfectly happy in God's love, and have enjoyed since, that "peace which passeth all understanding." I have no inclination to sin, but oh, I sometimes fear for the future. I may again go astray. but in God's strength I will try to be faithful. Your letter was very comforting to me. I have read it again and again. Please write to me often. I should like to be with you, so that I might have your advice and comfort whenever I need it. Think of me in your experience meeting. What a blessing it was to my soul; and oh, how I would like to enjoy it every week. It was there that I felt the greater necessity for holiness, when I heard the experience of so many who enjoyed it, and I knew it was my privilege also. I determined not to rest without it. Thank God, I do enjoy it. I believe.

Yours, with much esteem,
[Methodist Magazine. A. fl. 6.

Beginning at Once.

FAITH is the starting point of obedience; but what I want is that you start immediately—that you wait not for more light to spiritualize your obedience; but that you work for more light, by yielding a present obedience up to the present light which you possess—that you stir up all the gift which

is now in you; and this is the way to have the gift enlarged, and whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labors of his service, you will grow in the likeness of his character. The grace of holiness will both brighten and multiply upon you. These will be your treasure for heaven, too,—the delights of which mainly consist in affection and feelings, and congenial employments of the new creature.— Dr. Chalmers.

Thou Art Mine.

DEAR BRETHREN:—Not long since, I opened my Bible by moonlight, and my eyes fell upon these three words, "Thou art mine." Involuntarily I found myself rising from my seat, and gazing up at the beautiful moon, while my heart with the sweetest inexpressible emotions, responded "thou art mine." I shall not soon forget the emotions of holy love and unshaken confidence which flowed in my heart, in that silent midnight hour, as I repeated, from memory, the following:

"THOU ART MINE."

Isiah 43: 1.

L. G. P.

That I am thine, my Lord and God,
Sprinkl'd and ransom'd by thy blood;
Repeat that word once more!
With such an energy and light,
That this world's flattery or spite,
To shake me never may have power.

Henceforth my Way, my Truth, my Life, Let sin and sorrow, doubt and strife, Drop off like Autumn leaves; Henceforth, as privileg'd by Thee, Simple and undistracted be My soul, which to thy bosom cleaves.

I would my weary mind recline,
On that eternal love of thine,
And human thoughts forget.
Childlike attend what thou wilt say,
Go forth and serve thee while 'tis day,
Yet leave my sweet retreat.

The Child's Faith.

WE had had a long cold ride, and I was very tired. After a short interview with the friends to whom our visit was paid, we retired to our chamber. Our little son, a lively, restless child, not yet three years old, was with us, and not at all inclined to sleep. At length I said to him,

"Charley, mother is sick and tired, and cannot talk to-night."

"Ma," said the little fellow, "God can make you well, can't he? Shall I ask him?"

"Yes, my son, I replied." Then the little fellow started up in the cold room, and kneeling down on the bedclothes, folded his little hands and prayed, "O good heavenly Father, please to make dear mother well by morning, for Jesus' sake." After this he crept back into bed, and in a few moments was fast asleep.

Next morning he woke with the earliest light, and waking me, said, "Are you well this morning, mother?" Without recollecting the incident of the preceding night, I replied,

"Yes, my son, I feel very well, indeed, this morning."

"O, I knew you would," said he, clapping his hands for joy; "I knew you would, for I prayed to God to make you well, and Jesus always hears little children when they pray."

Often since that time have I recalled my little boy's faith, and wished that the same simple, childlike confidence in the word and promise of God were mine.—[Youth's Penny Gazette.

Mr. Cecil and the Pomegranate.

MR. CECIL was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was therefore, obliged to cut it

through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which weakens a lust or strengthens a grace. Though it should be a cut to the heart, be thankful for every sin and idol shorn away. Be thankful for whatever makes your conscience more tender, your thoughts more spiritual, and your character more consistent. Be thankful that it was the pruning-knife and not the weeding-hook which you felt; for if you suffer in Christ, you suffer with him; and if with him you suffer, with him you shall also reign .- [Emblems of Eden.

A Thought.

Life is not measured by the days Nor hours it can boast. He longest lives who acts the best, And he who thinks the most. I'd rather live but twenty years, And earnestly live them, Than slothfully to linger out, Some three score years and ten. AZILE. January, 1856.

Business Men.

THERE are two kinds of business men, natural and spiritual. Natural business men are poor appreciators of spiritual business men. A spiritual business man may understand secular things as well as a natural business man; but the latter cannot understand sacred things as well as the former. How sadly natural men mistake the relative importance of things! How often even Christians are duped and defrauded by foolish connections with them! The best investment that ever was or ever can be made, of money, genius, learning, tact, industry, energy, or any thing else that is useful, is THE CONSECRATION OF IT TO THE CAUSE OF CHRIST! "If any man be ignorant," [i. e., as we suppose the apostle meant, if any man will be ignorant, where truth is so plain and so important,] let him be ignorant." He may think it according to sound judgment to give a thousand dol- ness .- [Episcopal Recorder.

in this manner, and when it was almost cut | lars to Satan, and grudge a single dollar to Christ; but he will learn in the end that he has suffered himself to be cheated out of his whole life—that he has spent his money for that which is not bread, and his labor for that which satisfieth not. Alas! that so many are thus deceived! - [Bible Times.

One Word of Scripture.

THE Word of God read cursorily, will be as vapid and uninfluential upon the heart and life as if it were a mere list of names and dates; it must be deeply, and constantly, and prayerfully pondered. Read over simply the 8th chapter of Hebrews, the 6th chapter of Romans, or the 15th chapter of 1 Corinthians, and they will come upon the ear with no more power than would the noise of sounding brass or tinkling cymbal. But take these passages, sentence by sentence, and word by word-ponder them with the deep conviction that golden treasure is enshrined in their unattractive exterior and you will find a beauty and a glory in these passages, which, while it refuses to manifest itself to the cursory seeker, waits to bless the laborious and prayerful.

Sometimes a single word contains in itself an amazing depth of meaning. I have by me a hymn written by a lady, who was the sister of the late Archdeacon of Bombay, in which she describes the power upon her heart of the word "FREELY." (See Rom. 3:24, or Rev. 22:17.)

> "When to my inmost heart, Thou didst one word impart, Mighty in strength, Larger and larger grew, On my astonished view, Its length and breadth."

I would say, then, read, read. Strip the tree of its life, of its fruits, bough after bough. As you advance, you will find one crowding after another; and when you have found a prize, the natural result will be, a desire to run and tell its glories, and induce others to come and share your glad-

Finney's Letters

TO BELIEVERS IN THE DOCTRINE OF ENTIRE SANCTIFICATION IN THIS LIFE.

[We omit the second letter in the series, having reference to the excision of members from the Presbyterian and Congregational Churches, as belonging to a less charitable age. Not that the spirit of opposition is at rest, but a different policy is persued. The suggestions of this letter will be found of great practical value.—Eps.]

Beloved in the Lord:

I have always observed, that where the fear and love of God do not prevent or rebuke a spirit of persecution or ecclesiastical violence, that public sentiment will effectually do it, whenever the crisis is sufficiently formed. Now there can be no doubt that if you possess your souls in patience, and observe several conditions which I wish to mention to you, that should the churches to which you belong, or the ecclesiastical bodies of which you may be members, proceed to any uncharitable and exscinding measures, public sentiment will severely and effectually rebuke them, and compel them to desist from such proceedings.

1. The first condition upon which you may expect this to be done is, that you keep yourselves quiet—that you avoid becoming excited, and getting into a vociferous and scolding manner of speaking, praying, or preaching, upon the subjects of your peculiar views. And especially in reference to the opposition that is made to them. Be sure to preserve a collected state of mind. i e sure to walk softly before the Lord. Commune with your own heart, and with God, and be still.

2. In order to this, do not suffer your-self to dwell in your thoughts and meditations upon the opposition you meet with, nor upon the unreasonableness of your opposers. Avoid such contemplations, or they will probably be too great a temptation to you, and you will be "overcome of evil."

3. Give up your mind to the contemplation of the love of God, of the patience, and meekness, and gentleness of Christ. Dwell upon the exceeding great and precious promises, and enrich your mind and inflame the love of your hearts by a continued perusal, with much prayer and supplication, of the blessed oracles of God.

4. Do not cry persecution, and self-complacently hold out the idea that you are persecuted for righteousness' sake. If this be really the fact, let others see and say it, rather than yourselves.

5. Do not give up your time and thoughts to defending your own reputation or character. Concern yourself only to promote the glory and honor of God, and leave your reputation to be taken care of by him. If you attempt to defend your own reputation, you may expect that God will leave you to the defence of it, without defending it himself. But if he sees that you are concerned only to promote his reputation, he is then concerned to defend your reputation, as the means of promoting his own. Some of you are aware that in the providence of God, I have had some experience in respect to the influence of slanderous reports and injurious treatment upon Christian character and usefulness. In view of all the experience I have had, and the observation I have been able to make, I do not recollect ever to have seen a minister or private Christian become excited about, and give himself up to the defence of his character, without manifestly losing the Spirit of God, and eventually suffering a severe and permanent loss in respect to his own reputation. Nor do I, on the other hand, recollect ever to have seen an instance in which a minister or private Christian kept calm, unexcited, about his own reputation, and gave himself up to promoting the honor and glory of God, by laboring for the salvation and sanctification of souls, in which God did not, sooner or later, appear for his defence, and "make even his enemies to be at peace with him," and "bring forth his righteousness as the light, and his judgment as the noon-day." God is jealous for his own glory, and will defend it.

6. Be sure that your labors be as abundant, and as extensive, as the previdence of God will permit, for the conversion and sanctification of sinners. Do not let it be said of you, at least with any degree of truth, that your religion is of an antinomian character. But let your belief and love of the truth, lead you to imitate Christ, laying your whole being upon the altar of prayer, and laboring for the salvation of souls.

7. Avoid controversy. Few persons can engage extensively, even in discussions that assume the form of controversy, without sooner or later getting into a bad spirit.

8. Be sure that you are not uncharitable in the opinions you form and express in relation to the piety of those who differ from you in their views. Most minds are very apt, by dwelling a great deal upon some one doctrine of the Bible, so to magnify that particular point as to make it seem as of fundamental importance in the scheme of religious truth. They consequently come to the conclusion that none can be Christians, who do not embrace and magnify that particular topic as they themselves do. have had an opportunity to witness with pain, the developments of this principle of the mind for many years. To this principle may be traced almost all the sectarian zeal in our land, and in the church of God. One man dwells upon the mode of baptism until it assumes such an importance in his mind that he seriously and sincerely doubts whether any can be Christians, who do not view it as he does. He feels as if he could give up his life to extending his particular views upon that subject. Another gives up his mind to the contemplation of the subject of infant baptism, until he comes to conclusions either in favor of, or against it, and until his mind becomes so absorbed in it, to the exclusion of almost every thing else, that that is with him the great and important point in the gospel. The millennium can never come until the church Hence he logic. is set right upon that subject.

seriously doubts whether there is any religion any farther than there are right views upon this subject, and is ready to launch forth as an apostle for the extension and defence of his particular views. Now who has not been pained and grieved by witnessing the development of this principle of the human mind, on almost every topic that agitates and has agitated the church of God?

And now, beloved, let me say, that great, and momentous, and glorious, and blessed, as the doctrine of entire sanctification in this life is, it may, no doubt, be looked at in such relations, and by certain ardent minds, in such a manner as to lead to the conclusion that none are Christians except those who embrace it. Be, therefore, I beseech you, on your guard, lest, before you are aware, you find yourself forming uncharitable conclusions, and expressing uncharitable opinions in respect to your brethren who differ from you. Remember also, I beseech you, that the way to convince them of the truth of this doctrine, is not to denounce them as hypocrites, heretics, or cold-hearted, but treat them with great candor and forbearance, and, as you have opportunity, make such suggestions, present such passages of Scripture and considerations, as may tend to bring them into the light upon this subject. And do this in such a spirit of kindness, as rather to win than repel them. Let it be borne continually in mind that your spirit and life, rather than your arguments, are to carry conviction to the minds of the opposers of this doctrine. I know it has been singularly said in some instances by those who oppose this doctrine, that the spirit of those who believe it, is both commendable and excellent; but that the doctrine itself is detestable. But the common sense of mankind will soon correct such loose statements as these. Such a sentiment as this cannot often be bandied about without meeting the rebuke of common sense. What, the spirit of the Christian religion excellent, but its doctrines pernicious? This is strange A doctrine is pernicious, but the

spirit and temper of mind produced by it excellent! "By their fruits shall ye know them." "Do men gather grapes of thorns, or figs of thistles?" This applies as much to doctrines as to men. The natural tendency or fruit of a particular doctrine, or system of doctrines, is not only a legitimate but one of the most conclusive evidences of its truth or falsehood. Therefore, beloved, let me repeat that if you exemplify in your daily deportment, temper, and manner of life, the spirit of entire consecration to God, the church will sooner or later receive this testimony, and declare in favor of this blessed doctrine, to which your life bears most emphatic testimony.

But I must close. You may expect, the Lord willing, to hear from me again soon, upon this subject.

Your brother, in the love and fellowship of the blessed gospel,

C. G. FINNEY.

Training Children for Christ.

My dear Brother:

It is truly a cause of rejoicing to witness the spirit of inquiry now manifested, on the subject of educating children for Christ.

Ministers are sounding the alarm, the press is awake, associations are forming, paternal and maternal. These are happy omens; but may not even these good things prove a snare if we are not on our "watch tower?" In every age, forms and ceremonies have been substituted for holy living. Light must be imparted; societies and institutions we must have; but shall we rest in these as our hope? What avail these, even with prayers and fastings and tears, and holy example, if we do not "restrain," these young immortals in our charge? If our children are permitted to roam at pleasure-mingle with idle, vicious associates-gratify uncontrolled, their passions and appetites, there is, my brother, great danger of children taking up with the shadow, instead of the substance, of religion. "Out of the mouth of babes and sucklings thou hast ordained strength."

What can be more lovely than to witness infant hands spread out toward heaven in prayer, what more sweet melodious and heavenly, than to hear infant voices elevated in praise to the Father of Spirits! Yes. these little bodies may become temples of the Holy Spirit. And will not these instances be multiplied as the "drops of the morning dew," and as speedily as parents shall know and do their whole duty? But while children are taught to pray, should they not also be taught to live, to unite prayer with watchfulness and holy example. to walk even as our blessed Savior walked? If children merely say or repeat their prayers, make a "chattering noise" while their little hearts are full of idols, far from God, by wicked works, are not these prayers an abomination? If they rise from their knees and engage in every thing that is frivolous and wicked, can this service be well pleasing to God? Is it not solemn mockery, hateful in his sight? To what purpose is this sacrifice? Who hath required it? Are not these oblations vain? Is not the Lord "weary of them?" (See Isaiah, Chap. I.) Will not these very prayers, which children are taught to repeat, prove a snare and a curse? Had they not better cease from these dead formalities, while living and expecting to live in daily and hourly sin? Is it not tempting God; grieving the Holy Spirit? Will not their little hearts soon become harder than the "nether millstone?" Parents, a fearful responsibility rests upon you—see ye to it.

NEVER expect your Heavenly Father to keep his covenant, only on the ground of your acts of faith. This faith must be like the pendulum of a clock; it must be kept moving, to put the whole soul in motion. But as your faith increases, you will more quickly mount up, run faster, labor more, love more, rejoice more, and drink the cup with greater cheerfulness. You will be more thankful for every blessing, for your station, connections, and other instruments of your salvation.—[Bramwell.

Set apart to the Lord.

In 1847, I had the privilege of attending the Providence Annual Conference. This was more than seven years after I professed faith in Christ. Sabbath forenoon, while enjoying a happy season, these words came to mind, "By grace are ve saved, through faith." It seemed as if I must trust more to be kept in future. I seemed to rise above every thing of an earthly nature, and be drawn towards God. I was very thankful for this blessing, and was willing to speak of the way in which God had blessed me; but I believed that, if the blessing of holiness was mine, I might receive additional witness. When the time for camp meeting drew near, I asked God's will in reference to my attending the meeting, and soon came to the conclusion that, if I could go consistently with the duties I owed to others, it was his will, and also, that I should there receive the witness of the blessing of holiness. I went, rejoicing in the Lord. While on the way, the thought occurred, "Must I take up with the blessing I received at conference?" soon believed that, if so, God would bring it up afresh. After reaching the camp ground, I found work to do, and had a heart to work. I rejoice in the privilege afforded to Christians, by camp meetings, of laboring for the spiritual good of others. One evening, while meditating on my own state, not knowing whether I felt just as I ought to feel in reference to the things of earth, I referred the subject to my Heavenly Father, desiring that, if there was any earthly treasure that prevented my being holy, he would take it from me by fire, or by some other way; but I was not long pleased with this idea; for, if I could not have it and be holy, I wanted it used in doing good. Then I was willing to remain a steward, and try to do the will of God. The next morning, while a brother was engaged in prayer, and I was endeavoring to follow him, when he asked to be sprinkled with clean water, I ceased to pray; Soul's Conflict.

the work was done; my soul melted into tenderness. I arose, and spoke of the blessing I had received, and of the way in which my soul was blessed at the conference, which appeared full in view. After this, I seemed to be in a different place. I did not need to put forth effort to fix my thoughts on anything, but I was soon, in thought and in duty, going from house to house, as a child of God. While thus doing, reason seemed to say, How can this be? After returning home, having been absent so long, I still believed I could do all that God required. I therefore had rest. A few hours after this, I doubted whether my desires were as strong that others should enjoy the blessing I had that day received, as they should be. In the evening, I knelt with those who knelt for the prayers of God's people, that they might receive the blessing of holiness, and was there assured that I was entirely the Lord's.

I found, by examining my own spirit, that I was willing to do, for my brothers and sisters in Christ, whatever God required me to do. I was further unwilling to do for myself aught that was in opposition to his will. I do not think I have enjoyed all that happiness it has been my privilege since that time; but I have sought my happiness from God, and have often thought I enjoyed an hundred fold more than I should have enjoyed, if I had refused to separate myself from the world. The Lord is the strength of my soul at this time, and I believe will be my portion forever.

M. B. W.

What we are afraid to do before men, we should be afraid to think before God.

Gon is nearest to his children when he seems fartherest off. He is with them, and in them, though the wicked be not aware of it; it is all one, as if one should say betwixt the space of the new and old moon where is now the moon? when as it is now nearer the sun than at that time.—[Sibbs' Soul's Conflict.

Thoughts on Christian Perfection.

BY REV. A. D. FIELD.

If I should undertake to answer the question,-What is Christian perfection? I should say, it is a perfection of those graces possessed at conversion. God is possessed of certain attributes, omnipotence, mercy, justice, love; like God, the Christian has his attributes, or, more properly speaking, graces. They are faith, love, humility, joy, etc. Now we know these are not perfect in the justified state. What, then, is perfection, but a making complete these attributes of the Christian? When exhorted to be "perfect as our Father in heaven," we may not expect to be like God; we are not to be possessed of his attributes; we are not to be omnipotent, or ubiquitous; but, as God's wisdom, power, and ubiquity are perfect, so are our attributes or graces, of love, faith, joy, to be perfect.

The justified man's faith often wavers. Often, when he would come for special blessings, there are dark doubts hanging over his mind; what is perfection but the making his faith so continuous and all-pervading, that he, at all times, will have confidence in God-at all times will believe he shall have the things he asks for?

What ordinary Christian is there that does not often feel darkness coming over him? Sometimes he is filled with light and joy, sometimes with gloom and sadness. Why may not one's joy be perpetual, and his peace like a river?

The mountain torrent bounds downward, from rock to rock, sometimes hid under the shelving rocks, and matted underbrush, sometimes dashing and foaming, filled with sediment; by and by it pours along the plain, swelled by other streams, until it becomes a deep, broad, placid, continuous river, flowing ocean-ward. The newly converted person feels his joy to be like this. Sometimes his heart overflows with bound-

doubts and cares. But the joy of the perfect man is as the river of the plain; he may not be always bounding with delight, but he may ever have a deep peace, the kind approval of God, abiding in his heart.

Corn growing in the field, when in tassel. is perfect, as far as it has advanced in its growth, but it is not yet ripe corn. The justified man is perfect, as far as his experience has progressed, but he is not yet a ripe Christian, nor is he yet all that God would have him be.

The painter first draws a pencil sketch of the person who sits for a portrait; afterwards he fills up the outlines with all the variety of tints and shadings required. At conversion, the outlines of the image of God, the likeness of Jesus-are impressed upon the soul; what is perfection but a development of the picture till the image of Jesus is fully represented there?

The silversmith kindles a fire around the silver in the crucible, and, as the flame glows and glows, the dross is consumed and separated, until the silver presents a mirrored appearance; and, whenever the smith can see his face fully in the surface, he knows the refining is complete. The influences of grace are to purify, to burn up dross, and make pure the soul; and if, dear reader, you wish to know the day and the hour, when Christian perfection is attained, it is just when perfectly the image of Jesus is exhibited in the heart, life, and spirit of the believer.

"Refining fire, go through our hearts!"

There are in the United States many civilized Indians. These have laid aside the wild barbarous life and manners of the red man, and have become to some extent settled citizens, sowing and reaping, and working out implements in the workshop; but these Indians have not as yet entered into that higher life which is the praise of his white neighbors. The Christian at conversion, is brought out of that wild sin life in which he has grown up into the ways and ing joy; again the current is filled with works of Godliness; but yet far in advance

of him there is a spiritual enlightenment; a higher law to be obeyed, and a higher life to be attained.

I have said we are not to be like God, but perfect in our Christian state as God is in his sovereign gloriousness. Two vessels, a golden and an earthen one, may both be perfectly clean, but the earthen one can never become gold. We, as earthen vessels, may become as pure in our degree as God is in his; but still we may not expect to attain the transcendent glory of the divine majesty.

If you ask for reasons for being holy, I answer they abound on every hand. And first of all, there is danger if we do not go on, we shall lose the hold we have already gained. In Heb.vi. 1, the idea of a building is set forth, and we are exhorted to complete the Christian building. Of what use is the foundation if the house is not built up?unless the building be completed all that is done will go to ruins. I once lived in C-. On the corner of the block opposite our place some one commenced to put up a large brick block of stores. The foundation was raised some two or three feet above the ground when, on account of the failure of the builders, the work ceased.

About this time I left the town, and did not return again for three years. When at last I did go back I found that there had hardly one brick been left upon another. Had the buildings been finished, they would have stood for years as monuments of the builder's skill. O, how many have laid a good spiritual foundation who, failing to perfect holiness in the fear of God, have gone with all their hopes to the moles and the bats of doubts and scepticisms!

Do you see that man upon the river? Swiftly the current rolls downwards. Is he laying on his oars? Mark how rapidly he glides backwards, down the fearful tide, or is he using the means within his reach to stem the tide? Is he plying the oars? Mark his progress. Christian, upon the great rolling stream of life, keep steady to thy oars; ply well thy Christian powers:

gain the placid waters of God's boundless, unfathomed love, and be safe!

Hannibal at one time, while pursuing the Roman hosts, fell in with them, I think at the ill-fated Cannae, and, after a fearful struggle, put the boastful Romans to rout, and pitched his tents upon the battle grounds. As might well be expected, his soldiers were elated with victory, and had they been wise, they might have marched to the very gates of Rome; but, instead of pushing on their advantage, they fell to drinking and merrymaking; and during their revelry, and while unarmed, and unfitted by their excesses to defend themselves, the Romans came down upon them, and turned their victory to ignominious flight. Do you say "Shame on those rioting soldiers!" Be careful that you spiritually, do not imitate their example. I have seen persons seeking the forgiveness of their sins for weeks. The enemy came in upon them like a flood. At last, they triumphed. They found peace in believing, and, in the midst of their rejoicing, they have supposed the last battle was fought. and their work was completed. I have seen these same persons go on from contentment to carelessness, from carelessness to apathy, from apathy to wicked despair. Why all this? The reason is plain. Those triumphant souls did not go on to perfection.

Faith.

"MOTHER, what makes you so patient when the baby is sick, and every thing goes wrong? I can't be so," said little Anne Bailey. "Because, my dear, I try to have FAITH in God, and you do not." "What is it to have faith, mother?" "It is to believe God will do right, even if you cannot see the meaning of what happens." Anne thought of this answer a moment, looked puzzled, and then, childlike, forgot the whole subject for her play.

Mark his progress. Christian, upon the great rolling stream of life, keep steady to thy oars; ply well thy Christian powers;

A few days after this conversation, she went with her parents and little brother and sister to spend the day in the country. When they returned at night, and were

walking up, tired and sleepy, from the ferryboat, her father suddenly let go of her hand, and, taking little Susy in his arms, ran from them with all his might, telling Anne to "take hold of her mother's hand, and hurry."

On seeing his father running away, little Harry, who was only four years old, began to ery, "Father's run away, and left us alone in the dark." "Don't cry, Harry; father would n't leave us for any thing," said Anne, trying to comfort him. "He is only stopping the stage, darling, and if he did n't run, we should be left," said Harry's mother; but nothing could quiet his fears, till he reached the corner of Broadway, and saw his father's face.

When his mother had got into the stage, and Anne and Susan had taken their seats by her, and he was lifted in his father's arms, and sat on his knee, then Harry began to smile for the first time; and putting his arm about his father's neck, he said, "You did n't run away and leave us, did you?" "Mother," said Anne, as soon as she got a chance to speak privately, "Harry would n't have cried if he had had faith in father, would he? I knew father loved us too much to run away and leave us. I was n't frightened. Is n't that faith, mother?" M. E. W.

The Soul's Ascension.

What angelic music now breaks from the sky!
Inviting my spirit to regions on high;
The scraphs are singing, the saints bid me come,
My soul is ascending, I soon shall be gone.

The sighs of the world are already quite drowned,

The storms roll below me, the sun shines around, My pinions are spread, and my convoy is here, The vista is open—my vision is clear.

No earthly attraction the spirit now feels, Gravitation now tends to the heavenly hills; My transport is rapturous, how ethereal the road! I arise to the palace of angels and God.

How light was my labor, how rich my reward!

The righteous are blessed in the home of their
Lord,

I bow with the Elders, with cherubim soar; All glory—all heaven are mine evermore.

Little at First, but Mighty at Last.

A TRAVELLER through a dusty road,
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse loved its dangling twigs,
The birds sweet music bore,
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Among the grass and fern;
A passing stranger scooped a well,
Where weary men might turn.
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside!

A dreamer dropped a random thought;

'Twas old, and yet 't was new—

A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became

A lamp of life, a beacon ray,
A monitory flame.

The thought was small—its issue great;
A watch-fire on the hill,
It shed its radiance far adown,
And cheers the valley still!

A nameless man, amid a crowd,
That thronged the daily mart,
Let fall the word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of Love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

J. H

The Wanderer.

AN ALLEGORY.

BY REV. E. A. MONRO, A. M.

On a hot day in summer, I had wandered far from home, under the deep shade of a wood; a river ran along, singing its eternal song to the music of the birds; and the tiny flowers, with their white and yellow eyes, seemed to stand in beautiful broken lines along the banks, as if they were listening to the harmony of the full air and water, while they gazed up into the lovely sky. Presently, along the river and amid the trees, and the little wandering insects who kept up the bright dance, behold, two lambs appeared walking by the stream, and presently they laid themselves down at my feet to rest, nothing amazed or disturbed at my presence.

"How happy we are by these cool streams and pastures!" said one to the other.

"Very," said the other, "but still I do so want to get out to yonder hills we always see in the distance; I do so want to try the pastures far up this river, they must be so rich;" and the little lamb lay gazing with her quiet eye looking up the stream.

"O," said the other, "how discontented! Why not rest here quietly? Where will you ever find so kind a Shepherd, and so sweet a pasture?" At this moment, I heard a Voice, which called through the wood, which, I did not doubt, was the Shepherd's, for, the instant they heard it, the little lambs sprang up, and ran towards the place it came from, and presently I saw numbers of lambs and sheep running towards the same spot, as if they had all heard the Shepherd's voice, and followed it. It was beautiful beyond expression to see how each lamb seemed to know and love the Shepherd's Voice. But still more beautiful it was when presently I saw the Shepherd himself coming along, and all the lambs around him following most gently and happily, as if they so much loved him, and the Shepherd looked most wondrous

kind, with his long crook in his hand. He was carrying on his arm a little lamb, and he was gently leading by a string another sheep; all seemed happy where the Shepherd was; I soon saw among them the two lambs, and I noticed that one of them kept gazing up toward the hills.

The evening was coming on, and the cool air refreshed the flock. I noticed the Shepherd leading them towards a quiet fold. I saw his eye was anxiously bent on the discontented lamb. "Little lamb," said the Shepherd to her, "run for yonder lambs, which have not heard the call." She left his side, and I thought, in having something given her to do, she forgot the hills, and was more cheerful. The night fell in, and the lambs of the flock slept, and the Shepherd watched over them all night; for he never seemed to sleep.

There was a cold, dark hill, dreary and desolate — the wind howled piteously over it, and the short, withered grass blew about on its weather-beaten top; a lamb and a goat came hurriedly up the hill-side, and were evidently intent on some work, but looked constantly behind them with fear.

"Haste on, haste on," said the goat, "we shall be on the soft ground presently."

"Oh, my feet are so cut with the stones, and my fleece so torn with the briars, that I cannot go on; would I had never left the fold, and the quiet river!"

On they ran, over hill and dale, into the dark, cold night, which seemed to grow more dreary round them every step they took, till the poor lamb panted for breath, and was covered with blood from her wounds. "Stay, stay," cried she, "I can go no farther; I must lie down here and die. O, the fold—the beautiful fold—the kind Shepherd!" And the poor lamb was so worn out she sank down exhausted.

"Come unto me, all ye that are weary," cried a calm, gentle Voice in the far-off distance, and came up sweetly on the soft wind more like a word in a bright dream, and, at the moment, the clouds hurried

across the moon, and showed its clear, round light sailing through the deep blue of night, and a beam fell, all white and silvery, on the little lamb, shining on it while all around was dark and dreary, a wild wilderness, hill and moor covered with thin, stunted grass, which blew up and down in the wind; the poor little wanderer lay there so drearily, with its head leaning on a rough stone, and its dull eye turned to where the Shepherd's Voice was.

Now while the lamb lay with the big tear trickling down its fleecy face, and its eye turned to the fold, the beam still kept shining on the spot where it was, and I saw in the distance, every moment more distinctly, the form of one coming across the hill towards the lamb, though it was at first very dim, and the same calm Voice seemed to come fleeting along, "Stay, poor wanderer, I will heal thy backslidings, and will carry thee home to the fold on my shoulders rejoicing." The lamb turned its sad eye towards the Shepherd's face.

"Come, come," said the goat, running up again to the side of the lamb, "come, haste, haste, see how the morning breaks over the hill yonder, and the green pastures will rest your tired body, and such pastures as you never saw or dream of." But the tired one would not turn its eye, but kept it fixed on the advancing form of the Shepherd. "No, no," it said, "I have strayed far enough; I heard the Shepherd's Voice, and I will go no farther."

And the moonbeam shone out clearer than ever, and the Voice came up with gentle sweetness, like music at midnight, when all around is still—"Fear not; for I am near thee;" and the lamb looked up so cheered and peacefully; but the goat went on persuading, and the wanderer began to attend more to what it said; for, at that moment, the moonbeam became more dim, and the clouds covered it more. Now I was so intent on watching the advance of the Shepherd, and so anxious he should reach the lamb in time before it gave any more heed to the goat, that I, for the mo-

ment, turned away from the straying one; what was my grief and surprise when I looked again!

The rough stone lay alone, no moonbeam shining, the light spot all dark, and the lamb fled, and far on in the distance I saw the goat and the lamb running on as hard as her weak body would let her, over the hills, away from the Shepherd and the sweet Voice, into the dull, cold night again. I turned to look for the Shepherd, who, I thought, would surely go back to the rest of the flock who remained patiently in the fold, and seek the silly wanderer no more; but what was my surprise and thankfulness when I saw the Shepherd still coming on in the track of the poor lamb, still following it with his crook on his shoulder, though his form was very dim, and he did not speak! "Will he go after it," thought I, "till he find it?"

But on and on went the heedless, silly lamb, into what the goat had called the morning light, that turned out to be nothing but vivid northern lights, which flashed and flickered in the sky; but the night was deeper than ever.

Now to my surprise I saw the Shepherd overtake the lamb, but he did not speak to it, nor did the lamb seem to be aware of his presence, for his form was wrapped in thick darkness. He passed swiftly by the panting wanderer, and I saw, just where the ground was smooth and even, he laid down his staff right in the lamb's path, and withdrew a little space; I wondered what this was for.

"O, I am so, so worn! I see yonder is no morning light; it is but the flicker of the north lights. O, would I could hear again the Shepherd's Voice, and see the bright moonbeam only once more! I think I never would turn back again."

"Nay!" said its companion, "bear up; it is but a little farther, and you will be in the vast pastures, full of purple flowers, where we goats feed; we are kept in no close fold, but range free and wild where we will, over the far hills." "And no

Shepherd to be with you at night?" said the lamb, with a sigh. "Shepherd to tend us at night! No," said the goat, with scorn, "we are free of shepherds and folds, and all such restraints; we goats are at full liberty," said he, still looking round. "But, suppose the wolves come at night, whom have you here to guard you?" answered the lamb, anxiously. "Oh, wolves, no," said the other; "but come on, come on, cheer up, see, here the ground is softer and more smooth, it will rest you."

But, at this moment, the lamb reached the spot where the Shepherd's staff lay, and, on coming up to it, did not see it in the dark, and fell over it with such force, that it cut itself so severely against the stones on the other side, that the blood flowed copiously, and the poor wanderer lay moaning on the ground. I remarked that the goat did not stumble at the staff, but went clear over it. Now it made me wonder how it was that the Shepherd, who seemed to love the lamb, should thus intentionally hurt it. "O, stop, stop, stop for me," it said. "I am sore wounded and hurt; I cannot run any more; I am undone, undone!" But the goat did not seem to heed its bitter cry, or to care for the lamb. "O, I am all alone, all alone, in this cold, dark, lonely hill, away from the happy, happy fold, and the quiet, peaceful flock. What shall I do? What shall I do? Would I had never left it! All-all alone!" And it seemed to lie down to die.

"Not alone, for I am with thee," said the Shepherd's Voice close by, but very sternly, and with deep sorrow; and I saw the Shepherd draw near, and, binding up the wound of the lamb, laid its head on the grass, and went down to a brook which passed along near them for water to wash it. At the moment the goat returned, and others with it, and, running up to the lamb, said, "Be quick, be quick, a lion's roar has been heard, and he is in full pursuit." "I will never again leave the Shepherd," it answered. "O, do not think he

will return," replied the other. The lamb turned his eye to where the form of the Shepherd could be dimly seen by the bank. "I will tread on the lion," said a voice.

"Did you hear that?" said the lamb; "it was the Shepherd's Voice, speaking again from the brook yonder; I heard it."

"No, no," answered the other, "it was but the wind. I have often heard such sounds as that before; they are but echoes, and we 've often heard them at night, wandering about on these cold, dreary solitudes. Come along."

I looked to see if the Shepherd were near.

"Well, I must go; I cannot wait," said the goat. "I cannot risk my life anyhow."

"Leave me not alone," said the lamb.

"Thou art not alone," said a sad and gentle Voice; "I am with thee."

At this instant, the lion appeared on the brow of the opposite hill, with his huge mane hanging to the ground, and his angry eye gazing over the vast plain, and, on seeing the lamb and the goat, he set up so terrible a roar that the wilderness rung again. I looked to see where the Shepherd was at that dreadful moment, and, behold, he was still bending over the brook, and seemed undisturbed by the lion's approach.

I turned again, and the lamb was gone, and the goat with it, and their forms were flying far away over the wilds, in the dim, shadowy moonlight. "O, foolish wanderer, doubtful lamb, to misbelieve so kind, so wondrous kind, a Shepherd."

The lion having uttered his tremendous roar, and looking around him as if he defied the powers of the vast wilderness, and feared no one that might be there to oppose him, set off in full pursuit of the lamb and the goat. He did not seem to see the Shepherd.

"I wondered what the Shepherd would do; surely, now, he will go back to his quiet flock. He has given you poor lost one every chance. He has tried it long enough.

But no; his love was not spent yet; nay, it seemed more earnest than ever. He still went on, with his staff in his hand, and his eye fixed on the lamb, as if he were fully determined to bring back the mistrustful wanderer.

But on and on flew the lamb before the roar of the terrible beast. The lion did not seem to see the Shepherd, and presently the Shepherd passed him, yet was wrapped in such a dim mist that the wild animal did not see him.

"Stay, wanderer, stay," said the Shepherd; the lamb seemed to hear it, and slackened its pace; but the lion roared again, and on fled the lamb.

I wondered what the Shepherd would do; and, behold, he passed by the fugitive, and, having placed himself in its path, he speedily dug a pitfall right in the pathway along which it was coming.

The lamb proceeded in its headlong course, and, already wounded and faint, stumbled on the edge of the pitfall, and fell in, while the goat, not coming upon it, pursued its way.

The lamb lay trembling violently, and, turning its languid eye along the path by which it had come, thought of the kind Shepherd and the peaceful fold. "O, my happy, happy fold; O, kind and patient Shepherd; O peaceful flock; I shall never see you again;" and the lion's roar shook the ground again like the thunder, and, in a few moments, his terrible eye was glaring in on the lamb, as it lay bleeding in the pit. It is strange, I thought, the Shepherd should have let the lamb fall into the pit thus.

Now I saw the lion was about to make a spring, when in an instant the sweet Voice came by, "Fear not, little lamb, for I am with thee." O, wondrous kind did the Voice sound, and wondrously did the poor lamb turn its weary eye to see whence the Voice came, when, on a sudden, the form of the Shepherd, with his long staff, appeared at the side of the pit.

the lion was long and bloody; and, all the while, the lamb lay, panting in fear and weariness, in the pit, its fleece torn with brambles, and its body covered with blood. At length, the lion ran off into the desert, howling and repulsed, and he, the Shepherd, who was already covered with his own blood, bent over the pit where the wanderer lay, and, lifting it out, gently laid it on his shoulders, having bound healing leaves around its wounds.

I looked more than once after them, and I saw the Shepherd was gradually and calmly retracing his steps toward the pasture. The poor lamb was silent and deeply sad; and, I noticed, cast its wistful eyes over toward the hills where the pasture lay. Morning light gently came out behind hill and tree, and the sky above became a paler and a paler blue, till the stars were hanging out in it like silver lamps; while, far down towards the east, the blue melted into gold where the sun was coming. The gentle morning light shone upon the Shepherd's brow, and cast his shadow behind on the ground of the wilderness.

I thought I saw them almost reach the fold, and the Shepherd seemed to lay down his tired burden on the green grass. He bent with wondrous kindness over it, and bid it lie still till he should return and bring it home. "Meanwhile," said he, "stay here, and let no voice or call lead you hence. You have strayed too far and too wilfully to return yet to the fold; your eyes may see it from where you lie, and the forms of other lambs will, in the distance, remind you of your home, and where you will soon again be. Farewell, little lamb," continued he, leaning once more over it, "farewell. I leave you this to bear on your shoulder till I come again. It will remind you of me and of my love. Bear it patiently; it will help to keep you where you are, and, when I return, if still you are as I left you, I will take it away, and bear you to the fold." So saying, he The struggle between the Shepherd and laid his crook like a cross on the lamb's shoulder, and left it there. He turned away alone. "Farewell, little lamb," I thought were his last words; "it is my good pleasure to give you the fold;" and I saw him no more. Nothing was left save the lamb, lying quietly, with the cross resting on its shoulder, and its sad and loving eye fixed silently on the point where last the Shepherd's form was seen.

Entire Sanctification the Believer's Privilege.

A SKETCH.

And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.—1st Thess. v. 23.

- 1. THE CHURCH at Thessalonica is here addressed. Paul was inspired—he could not be mistaken as to their rank, as a Christian church. As individuals, they had been evangelized from idolatry, as Christians they had been organized into a church. Mark it well, for this fact is of great force in argument.
- 2. This mode of teaching is not confined to this Epistle. Other churches are addressed as the children of God, but not WHOLLY sanctified. One place is 2 Cor. xiii. 9. Another place, Heb. vi. 1. These, with the text, make a strong position.

Subject.

To be WHOLLY SANCTIFIED, the privilege of believers.

For the sake of brevity and directness, we may speak of

- I. Entire Sanctification, as a matter of Time.
- 1. The Thessalonians had already passed a part of their probation as a *Christian Church*, without being wholly sanctified. All seem to be in the same state. Hence, they did not fully represent the gospel in its highest work, *Holiness*. Hence, not so useful as they might have been, in the highest walks of obedience.
 - 2. The prayer of Paul implied their pres-

ent entire sanctification, at the time of the prayer. This is self-evident.

- 3. The prayer asks their being made eminently holy, and continuance in that state, i.e. blameless to a future time specified.
- 4. Therefore, the doctrine of DEATH-SANCTIFICATION, is contrary to Scripture. "Preserved blameless" clearly implies time. Wholly sanctified is an attainment prior to death, and is to be maintained till that time.
- II. Entire Sanctification as a matter of moral condition.
- 1. The Thessalonians are regarded in the text, as sanctified in part. They are yet the children of God. The washing of regeneration has taken place. The renewing of the Holy Ghost, also has taken place. Still not holy.
- 2. The apostle prays, in the first expression, that their moral condition may be changed to WHOLLY SANCTIFIED; in the second, that they may be preserved in this state, until the time of the coming of the Lord Jesus Christ.
- 3. This prayer expresses the parts of nature, over which this moral change extends—their spirit, their soul, their body. That is over each department of their compound being.

The Body, in all of its parts, offices, etc. The Soul, in its affections, passions, sensations, appetites and propensities.

The *Spirit*, in its intelligence, understanding, thinking, reasoning, etc.

III. Entire Sanctification as a matter of Personal History. That is, it shapes and controls the experiences of personal history.

It is designed to apply to all persons.

- 1. In all circumstances of Affluence or Poverty.
 - 2. In all small or great trials.
 - 3. In all afflictions and bereavements.
- 4. In all times of life, youth, manhood, age,—till the coming of Christ—until the last era of time.

Thus, there is no excuse, no valid objection, no circumstance, no cause that can weigh against immediate entire sanctification.

Reason. What the Holy Ghost prays in general terms by any agency in one age, must be equally adapted to other ages, in the history of the visible church.

5. These points distinctly made, we have an unanswerable complex argument, every part of which is invulnerable, to show the privilege of believers to be WHOLLY SANCTIFIED. For TIME, MORAL CONDITION, and PERSONAL HISTORY, are points, which, once made out, are unanswerable.

Christian Fruitfulness.

You remember the beautiful first psalm: the Christian is there compared to a tree that brings forth his fruit in his season. He has sometimes a time of affliction—then the fruit of submission and self-examination is in season; sometimes a period of prosperity -then the fruit of watchfulness and prayer is in season; sometimes a period of temptation-then the fruit of faith and close cleaving to Christ is in season; sometimes a period of spritual indolence and self-indulgencethen the fruit of repentance and self-abasement is in season. At all times faith, repentance, and love, are in season; and, when they wither, it is evident that the tree wants watering with copious showers of divine influence. Prayer, as in Elijah's case, must open the windows of heaven, which have been closed, that there may be " an abundance of rain." Then how sweet to know that the heavenly Gardener is watching and training this little tree! Through his intercession, it has not been cut down; and his blood has purchased the blessings it needs to revive and sustain it .- [Mrs. Sherman.

The Good are Beautiful.

"On! what an ugly little creature!"

"She will be beautiful in heaven, mamma," replied a lady.

"Will she, indeed!" returned the individual who spoke so lightly of the child. "I should like to know how you can tell that?"

"In the other life," replied the woman, "the good are all beautiful, and the evil deformed and ugly. No matter how fair a face a person may have had in this life, it will, in the next world, be changed into beauty, or ugliness, according as he has been good or evil."

"How do you know this?" inquired the

first speaker.

"Any one who opens his eyes may see and know that this will be true," was replied.

"Is not the most beautiful face rendered disagreeable when any bad passion is felt or exhibited? And does not the homeliest face become pleasant to look upon, when good affections are in the heart? In the other life, we shall appear as we really are, and, of course, evil passions will deform the face, and good affections make it beautiful. And she will be beautiful in heaven, for she is a good little girl, homely as her face now is.—[Arthur's Magazine.

IMPORTANT CORRECTION.

Dear Br. Degen:—In my piece under the caption, "Nobody Saved," of July No. of Guide, you make me say, what no money would hire me to place over my signature; namely,—

"Every one enjoys as much grace, that is, as much light and love, and vitality, as he professes to enjoy." I said "as he PROPOSES to enjoy." For my sake, and the truth's sake, please give this an insertion, and oblige, Your brother in Christ,

A. A. PHELPS.

Besides the above, our colleague has called our attention to a typographical error at the top of the 32d page in the Editorial department of the last number. For "PURPOSES" read "PREPARES."

Such errors are as anoying to us, as they can be to our contributors. We try hard to avoid them, but those acquainted with printing know the difficulty of always preventing them.

EDS.

Editorial Miscellany.

The Condition of the Churches.

A CORRESPONDENT thus describes her efforts in the circulation of our periodical:

"I made an effort to get subscribers, but no one seemed anxious, or even willing, to take them. Some were not willing to spare the dollar—others were afraid it would be thought by some that they professed the blessing of holiness, if they took a periodical bearing such a title, and so no one would join me in sending for the Guide to Holiness. At last, I resolved, by the help of the Lord, to take the responsibility on myself, and accordingly sent you three dollars with postage for the premium on Mrs. Palmer's new work, and the Lord has blessed the effort."

The above is by no means a solitary case. Were we to publish all that has been written to us, even, it would present a sad picture of the spiritual condition of many who are professedly Christians.

What is holiness, of which some seem to be so fearful? Is it something apart or distinct from the gospel? Or is it that which the gospel is intended to promote? Early Christians esteemed it an honor to be called saints, or holy ones, but these are afraid lest some might suppose they profess a holy state. Verily, the offence of the cross hath not ceased. Alas for our Zion! how many within her pale are blind to the true light that shineth!

Another correspondent, writing from Tennessee, remarks:

"I was conversing with a lady not long since, whose name I sent as subscriber to the Guide, and asked her if she had ever had her attention drawn to the necessity and importance of holiness. She looked at me earnestly, and with much simplicity said, 'I do not' understand what is meant by it.' Yet she was an intelligent good woman, the daughter of a pious mother, and had been a consistent Methodist for years. I could but ask in my heart, Who is to blame? And as I pondered the question, still it echoed, 'Who is to blame?"

We do not presume to answer this interrogatory. It is not our work to sit in judgment. But we affectionately press the inquiry upon every individual Christian. Ponder it well. What have you done by your testimony and life to diffuse this light around you? The responsibilities of the Christian ministry are incalculably great, but they do not exonerate the membership. Doth it not become us, beloved, ministry and people, to humble ourselves before God in view of our remissness, and redeem the time by arising from the dust and letting our light shine?

Amid the sceming discouragements which these testimonies bring to view, through the indefatigable efforts of our agents, the Guide to Holiness still lives, and quietly fulfils its mission. We dare not pander to the taste that gives preference to a superficial piety, and by the grace of God we will not, though in consequence thereof our periodical be disrelished by the masses. Where we have gained access, God has blessed our little messenger to the good of souls, and, grateful for this encouragement, we purpose, in his strength, to hold up the Bible standard of gospel holiness, and urge its claims upon the church and the world.

HAMILTON (C. W.) WESLEYAN METHODIST CITY MISSIONARY AND TRACT SOCIETY.

Through the kindness of our agent, Rev. R. D. Wadsworth, we have been furnished with a tract, setting forth the objects of the above Society, its Constitution, Times of Services in the Wesleyan Churches, Ministers' names and residences, together with a Guide to the Sabbath Schools and classes connected with the churches. Of the utility of such organizations, especially in large cities, we have the most cheering

evidence-and, at the present day, when there is such a disproportion between the laborers and the souls that are perishing for lack of knowledge, it seems to us they are indispensable.

The following is the address in which the objects of the Society are set forth.

"THE LORD'S VOICE CRIETH UNTO THE CITY."-MICAR vi. 9.

"My people are destroyed for lack of knowledge."-HOSEA iv. 6.

Courteous Reader, - Many Christian hearts, deeply affected by a view of the ignorance and sin abounding in our midst, through lack of scriptural instruction and appropriate means of grace, have resolved upon the employment of an agency which, they prayerfully hope, may, to a considerable extent, remedy these evils. This agency embraces the organization of a City Missionary and TractSociety, in connection with the Wesleyan Methodist Church. The City Missionary will visit largely among the most destitute families and portions of the city; read to them the Holy Scriptures, and commend them in prayer, when permitted; afford them the opportunity of supplying themselves with religious tracts and books; direct them to the house of God, and in all suitable ways seek their spiritual and eternal welfare.

Br. Wadsworth is himself the Missionary employed by this Society. We commend him to the prayers and sympathies of the friends of Jesus.

Installation of Rev. Asa Mahan.

Messes. Editors: -An event of some interest has just occurred in our State of Michigan, which, by a possibility, may not be correctly understood in New England. I refer to the recent installation of the Rev. Asa Mahan, one of the apostles of Oberlinism, over the Congregational Church at Jackson. This event occurred last week, May 27. He is now pastor of one of the largest churches, and with the consent of the most respectable Congregational ministers in the State.

But how is this? Have the Congregation-

Oberlinism? Or has Mr. Mahan relinquished his long cherished views on Sanctification, and other topics?

Neither of these suppositions is true. Mr. Mahan, mellowed somewhat by age and experience, is still one of the fathers of Oberlin theology, and does not deny his relationship. The Congregational ministry of Michigan has even less sympathy for that theology, than it had years ago. And yet one of our strong churches has invited him to become its pastor, and we have consented, and inducted him into his pastoral office.

The Council met May 26, and was organized, by choosing Rev. H. D. Kitchell, of Detroit, Moderator, and Rev. L. S. Hobart, of Hudson, Scribe. Many of our best men were on the Council, and others who had come to attend the General Association,-several from other States, East and West, were invited to sit as corresponding members.

The examination was commenced on the evening of the 26th, and continued till noon of the 27th, the Moderator and others proposing such questions as they chose, and making it a very thorough investiga-

The labored points were the views of the candidate on the Doctrine of Election; on the Holy Spirit's Agency in Regeneration, and on Sanctification or Christian Perfection.

On neither of these points were the replies and explanations entirely satisfactory, and particularly on the latter. It was obvious that though a different phraseology might, in some cases, be used now, the essentials of his belief were the same, as when, years since, he published a small work on the subject; passages from which were read, and his present assent, or dissent, obtained.

It became evident, also, that most of the difference between the views of the candidate and those of the Council, have their origin in the different theories respecting the nature of moral actions, -Mr. Mahan alists of Michigan gone over en masse to being a believer in the Exercise Scheme of Dr. Emmons, and consequently in what the Oberlin people call "the simplicity of moral actions." I mention this difference of theory because it obviously had not a little to do with the decision of the Council, which was, that his examination be so far satisfactory as to warrant his installation. Against this decision there was but one dissenting voice. On the part of the corresponding members also, all but two or three ap; roved the decision of the Council, not with assent to the opinions held by the candidate, but with open dissent. The general soundness of Mr. Mahan was sufficiently obvious; and we did not feel that we could do less than sanction his settlement with a people so well united in their desire for his service.

Precisely what our fathers and brethren in New England would have done, had the same thing occurred on their soil may be uncertain; but had they been at Jackson, (and they were represented there,) they would, almost without a doubt, have given consent to what was then done.

Oberlinism, in our churches, is a salt that has lost its savor. Its influence is less than in past years; and, with those even who were educated at the Oberlin School, its theology, as it respects Perfectionism, is, in many cases at least, becoming a dead letter. You, at the East, will not mourn over such a fact; and we, at the West, do not expect to lament, what will only promote our peace and prosperity.

LENAWEE.

We clip the above from the Puritan Recorder of this city. We read it, as will doubtless our readers in general, with mingled emotions. Taking the communication as an unvarnished statement of facts, we find in it much to awaken our hope, and gladden our hearts. The fact as stated by this Congregational clergyman, for such we take him to be, "that one of the strong churches" of the Congregational order, has invited him, (Pres. Mahan,) to become its pastor, and the Council have consented, and inducted him into his pastoral office, is to our mind very significant; especially so, as it appears that though, after "a very thorough examination,"

the noon of the 27th," in which the candidate's peculiar views were made the "labored points," and it was found that "the essentials of his belief were the same, as when years since he published his small work" on Christian Porfection, his people were so well united in their desire for his services, that the Council could not withhold its sanction to his installation.

So far from its furnishing an evidence that Oberlinism, as it is called, has lost its savor in the churches, we think it proves the very reverse, though it may indicate that the membership are in advance of the ministry. Call it by whatever name you will, there is an element at work in the churches, which cannot be suppressed. God is its author, truth is its foundation. It is the yearning of the soul after perfect freedom. It is imbibed from the sacred oracles themselves, and intensified by that Spirit whose office it is to quicken. It is found in every truly regenerate heart, and there continues to manifest itself, until checked by a false theology, or paralyzed by worldly influences. The truth is fast unfolding, that the Bible raises no standard which grace has not placed within the reach of the believer. The extent of the atonement is becoming realized more and more, and in every denomination in the land, God has raised up his witnesses to the glorious power of Jesus as a perfect Savior. The light is spreading, the leaven is working-and we should not be at all surprised if other churches beside the one at Jackson, and in other denominations beside the Congregational, so far from manifesting a repugnance to such views as those held by Pres. Mahan, should manifest an equally united desire for the ministration of men who as fearlessly unfold the extent of the Christian's privilege. We congratulate the church at Jackson in securing the services of such a pastor, and we doubt not that time will prove the wisdom of their choice.

While we rejoice at the spread of these principles among the churches in general, we confess that we are pained at the closing paragraph in the foregoing communication. Is it true of those who were educated at the Oberlin school that "their theology," as it respects what this correspondent calls Perfectionism, (a term we think calculated to mislead,) is, in many cases at least, becoming a dead letter? If it be, then there are many at the East who will mourn over the fact. Can it be that brethren who have tasted the heavenly gift, and have which lasted "from the evening of the 26th to been made partakers of the Holy Ghost, for the

sake of such a peace as the writer of the above article refers to, withhold their light? A peace secured by such a course will be purchased at a fearful sacrifice. We hope, for the sake of truth, that the many cases to which this correspondent alludes, are not as numerous as he imagines.

Mrs. Palmer.

VIEWS ENTERTAINED OF HER BY OTHER SECTS.

The July number of the Unity Magazine, a monthly published under the auspices of the "United Brethren in Christ," contains a likeness of Mrs. Palmer, (the same as that published in the Incidental Illustrations,) with a brief biographical sketch. The editor, in calling attention to it, thus speaks of Mrs. P.:—

Although belonging to a different denomination, Mrs. P. is evidenty related to Christ, and hence, if we are his, is our sister as really as though she bore the same name. We would give no aid nor comfort to that bigoted spirit which can neither see nor acknowledge true merit outside the limits of its own sect. Mrs. P. has given undoubted evidence of sincere piety. She has not ceased to advocate the doctrine of entire consecration to God-which was once the very life of the church to which she belongs—even after it has become obnoxious to modern Methodists. She has stood up, in all the strength of a living faith, for the old land marks, and fearlessly proclaimed, by the fireside, in the social meeting, and through the press, the blessed truth that the blood of Jesus Christ cleanseth from all sin,—and that this blessing is attainable now by true faith. Hundreds have been led by her teachings to trust in Christ for a full salvation. She has been much persecuted by distinguished ministers in her own church; her writings have been assailed by Methodist D. D.'s, through their church organ and in pamphlet form; but instead of resenting or sinking under such attacks, she has quietly pursued the even tenor of her way, trusting in God. Her persecutors are unwittingly extending the doctrines they would destroy. By assailing her books,

they give them the greater notoriety. We were informed to-day that her last volume —Incidental Illustrations,—which has only been out of the press a few months, has already reached a sale of seven thousand. We have read her writings, and fear not to recommend them to the Christian public. To our sisters we would say, look again at the neat and plain attire of Mrs. P. as seen in the portrait, and you will see our ideal of how a Christian lady should dress A Christianity that does not extend to the dress is not of God.

Truly, wisdom is justified of her children! The above is no partisan adulation. It is the frank expression of one, who, unbiased by denominational sympathies, has marked with pain the trials, not to say persecutions, of a fellow disciple in her zealous efforts to advance the Redeemer's kingdom.

We blush for our church and the strangely anomalous position she sustains before the world:—professedly raised up to spread scriptural holiness throughout the earth, and yet assailing and opposing those who are its most zealous promoters. But we trust a brighter day is in store for us. May God hasten it in his time.

PERSONAL.—Rev. Mr. Harris, the converted Jew, has gone to Europe to labor among his brethren, the children of Abraham. Br. H. is both a believer in and possessor of the rich grace we are endeavoring to promote, and has contributed to our columns over the signature of "A JEW." He has been laboring in the city of New York, but now enters a more extended field. We bespeak for him the prayers of God's children.

We learn, from private sources, that Rev. R. W. Keeler has been transferred to the Upper Iowa Conference, and stationed at Davenport City, Iowa. Mrs. F. E. Keeler, his lady, has been, for a long time, one of our most efficient agents for the Guide. May God prosper them in their new and distant home.

The Possibility of Christians living without Sin.

NO. V. BY REV J. BATE.

I RESUME my argument, from the teachings of the apostles.

Gal, v. 16, 18: "This I say then, walk in the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." The first thought in these verses, is the inculcation of the Christian privilege, "Walk in the Spirit." The second is, that the enjoyment of this privilege implies the non-fulfilment of the "lust of the flesh." The latter is subdued and kept in abeyance by the former. This teaching beautifully harmonizes with the apostle's doctrine in the eighth of the Romans, already considered. The seventeenth verse is generally adduced, as teaching the impossibility of Christians living without sin. It is obvious from the context, as well as the passage itself, that he had no such design in view. Such a teaching would have contradicted the doctrine of the previous verse, as well as the general teachings of the apostle. The passage is evidently a general statement respecting the antago-

that state of imbecility in which one cannot do the things that he would. This is done by walking in the Spirit. The 17th verse is the motive power which the apostle uses to lead to the exhortation of the 16th. I shall notice this subject more particularly at a future time.

In verses 22 and 23, the apostle enumerates the fruits of the Spirit, all of which should be borne by those who walk in the Spirit, or in whom the Spirit dwells. These fruits are the very opposite of sin, and when they are developed in the life, there cannot be the existence of sin. The very presence of the virtues specified, imply necessarily, the absence of the contrary vices. The vices, mentioned in the previous verses are the work of the flesh, and exclude from the kingdom of God, and are condemned and punished by the law, but the virtues are the fruit of the Spirit, and qualify for inheritance among the glorified; and "against such there is no law."

Again he says, in the 24th verse, "And they that are Christ's, have crucified the flesh with the affections and lusts." What can be plainer and more emphatic than "They that are Christ's," are this? Christians. The apostle predicates of them. that they " have crucified the flesh"-human nature fallen, the very flesh, which, uncrucified, is the source of "adultery, fornication, uncleanness," etc. The flesh nistic operations of the two powers—the "is crucified." Crucifixion implies death. Spirit of God, and the fallen nature of This is synonymous with what the apostle man-that, where these two powers are teaches in the sixth of the Romans, and conflicting, there cannot be obedience to harmonizes with it. Death denotes the the high calling of the Gospel of Christ; absence of life; the absence of life prethat, so long as there was an indecision in cludes all power and action. Consequently, the resolute and entire walking in the "the works of the flesh" must cease to be Spirit, they could not do the things that practised. They cannot characterize the they would. They might hate sin, resolve man, who has crucified the flesh, any more against, and pray to be delivered from it, than a dead man can perform the various but so long as they he itated to "walk in functions of the human body. Lest the the Spirit," they must always expect to be phrase, " have crucified the flesh," should be subject to bondage. So far, then, from the considered very general, and hold forth any apostle teaching an opposite doctrine, he source of reply to the above remarks, it is declares the very truth—the possibility of noticed par in larly, " with the affections rising above the "lust of the flesh," and and lusts." The work, then, is complete.

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Sin no longer reigneth or liveth within him. He is dead to sin while he liveth. He is alive to God through our Lord Jesus Christ. He crucified the flesh with the affections and lusts, thus dying unto sin; but God sent forth the Spirit of his Son into his heart, creating him anew, and breathing into him the breath of the spiritual life, and now he walks in the Spirit, and fulfils not the lust of the flesh.

Eph. i. 3, 4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him in love." The language, "all spiritual blessings, holy and without blame before him in love," can mean nothing less than exemption from all No controversy can be needed on this passage. It speaks its own sentiment, intelligibly and satisfactorily. This state of grace is said to exist in those who, like the Ephesians, have been converted to the Christian faith, through the unchanegable economy of grace contrived and established before the foundation of the world. This state of grace is derived from Christ Jesus. "In him," the choice took place. Christ," all the spiritual blessings were bestowed. Hence, it is the Christian, and not the Jew, not the unbeliever, who is called to this high and honorable distinction-the Christian that is "in him," not the mere nominal, sentimental, speculative, and philosophizing Christian.

Eph. iii. 17, 19: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." What can this comprehension of all the dimensions of the temple of grace mean—this taking into the grasp of the soul the four points, with all the degrees between, of the present

ious love of the Savior, at the same time constituting a part of this temple, and participating in the love "rooted and grounded"-but the separation of the Christian from the love and practice of sin? Does not the indwelling of God-the fulness of God-all the fulness of God, in the Christian, imply the destruction of all sin from the heart and life? Could there be room, will, power, inclination to sin, when "all the fulness of God," in the moral attributes of his nature occupies the "heart, mind, soul, and strength?" Were it impossible to attain the experience here implied, can it be supposed that the apostle would pray for it? Was it possible for the Ephesians to be filled with all the fulness of God, it is equally so with all Christians now. There is no change in the capability of the Christian to receive it, and there is no change in the willingness and ability of God to bestow

Eph. iv. 17, 32. This reference is too long to quote here. I would ask the reader to consult it for himself. I remark, however, that the apostle delineates the life which Christians should follow with each other, and before the world. which are too common among the members of the church, and which some think they cannot live without committing, he specifies, and calls upon them to avoid, forsake, and never more to commit. He awakes them up to their privilege, and urges them on to the possession of it. In doing this, is he as one that beateth the air? Does he urge them after the things of which he had only dreamed, or which floated in the imagination of his disturbed mind? he place before them a Paul-made object, or a God-made? Judge ye.

In connection with the last reference, may be mentioned, the first eleven verses of the fifth chapter, and the whole of the sixth chapter. In all, the apostle has before him the same object—to bring Christians into their exalted privilege in grace—to sin not.

with all the degrees between, of the prec- your love may abound yet more and more

ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God."

Christian sincerity and innocence do not accord with the commission and existence of sin. He who commits sin is of the devil. Sin is the transgression of the law. Transgression implies guilt. If, therefore, a Christian commit sin, he unchristianizes himself, and if he retain the name, and yet commit the sin, he is neither "sincere" nor "without offence." But he might live in this state for the apostle prays for it, and what he prays for, is promised by God, or he would not have presumed to pray for it.

"Being FILLED with the fruits of rightcousness." The term "righteousness," may denote the blessing of justification—the righteousness imputed, and also the obedience of the justified-the righteousness Both senses are in contrast to practised. the commission of sin in the life, and the existence of sin in the heart. Righteousness, therefore, being the blessing possessed by the Christian, he is freed from the two opposite existences. The "fruits" of righteousness as it is practised are manifest unto the church and world, in the benefits resulting from his holy living. With these fruits he himself cannot be "filled." Yet there are fruits borne by this righteousness of which he partakes—the approbation of God-the approbation of his consciencethe blessings of his fellow-men—the inward testimony that he is a witness for Christ before men. There are also the fruits of his internal righteousness-peace, joy, hope, access to God, zeal, love, etc. These fruits combined, clustering together, rich, beautiful, perfect, like the grapes of Eschol, filling the Christian, exclude all the works of the flesh, fruits of unrighteousness. A room filled with light excludes all darkness. A vessel filled with pure water, can leave no mixture of any impure liquid within it. A basket filled with the fruits of the vine, ology and spirit of this prayer, can be ex-

in knowledge, and in all judgment. That cannot admit the produce of the thistle. No more can the believer who is filled with the fruits of righteousness, be the partaker of the works of the flesh.

Phil. iv. 9: "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Did the apostle teach the Philippians that they might live without committing sin? or, in other words, that they might be sincere and without offence, until the day of Christ, being filled with the fruits of righteousness? then must it have been possible for them to have practised the truth which they had heard, or he was verily a hard, and unreasonable teacher, in requiring them to "do," that which was impracticable. He exhorted them "Rejoice in the Lord ALWAY," which to "do," implies the non-commission of sin, for sin produces a godly sorrow which leadeth to repentance. He taught them to practise whatsoever things were true, whatsoever things were honest, whatsoever things were just, whatsoever things were pure, whatsoever things were levely, whatsoever things were of good report. Surely the practice of these things cannot be compatible with the commission of sin, and so vice versa. He would have them do these things, the possibility of which he must have recognized, or stand before the world either as an ignorant, or an inconsistent teacher of righteousness.

Col. i. 9, 12: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ve might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might. according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." The phrasethose previously considered. The blessings supplicated, are substantially identical with those which he asked for the Ephesians and the Philippians: "That ye might be FILLED with the knowledge of his will," etc.

Col. i. 21, 22: "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblamable, and unreprovable in his sight." Can one who commits sin be "holy, unblamable, and unreprovable?" There can be no reconciliation between the two. To be holv, etc., is to be free from all things which transgress, pollute or offend. Where sinis, there is unholiness, blamableness, and reprovableness in the sight of him before whom we are to be presented.

Colossians, third chapter, and part of the fourth, contain teachings parallel with those contained in the third of the Ephesians. He inculcates the various duties of those who "be risen with Christ," and whose life is "hid with Christ in God." This state of grace implies the non-existence of sin in gitimate influence lead to the performance of the duties which he specifies. The connection of the sinless life with the sinless heart, he unfolds, and the obligation to Christian practice he powerfully enforces.

you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ie may stand perfect and complete in all the will of God." The value of this upon the meaning of the "will of God." In reference to this, the same apostle says, in another epistle, "This is the will of God, even your sanctification," Besides this, the entire, revelation of his mind, is his will. The different passages already quoted are expressive of his will. It is, unquestionably, the will of God that the Christian duty, and observe every precept which he some curiosity.

pounded only upon the same principles as has placed before him. It is his will that the Christian partake of all the blessings procured by the death of his Son, and promised in the word of his grace. If this be admitted as a general explanation of the "will of God"-and is it not justly scriptural?—then to be perfect and complete in this will, must include the non-existence and the non-practice of any sin whatsoever. And then, lest it should be imagined that this perfection and completion can only take place in the state of death, or a future life, it is expressly worded "that ye may STAND perfect and complete in all the will of God." They were, at the time, existing in the grace, and the prayer was that they might stand, remain, abide, be immovable in that perfection and completion in his will. And then again, lest it might be thought that this perfection, and completion, and standing, related to a degree of the will of God, the language is, "ALL the will of God," thus leaving the question without disputation, as to whether it is possible for a Christian to live without committing sin.

I must, necessarily, defer the conclusion the subject of it, and will, if it have its le- of the Scripture-examination, to another article.

The Book of Thanks.

"I FEEL so vexed and out of temper with Col. iv. 12: "Epaphras, who is one of Ben," cried Mark, "that I really must-" "Do something in revenge?" inquired his Cousin Cecilia.

"No, look over my Book of Thanks."

"What's that?" said Cecilia, as she saw text for the purpose on hand, will depend him turning over the leaves of a copy-book nearly full of writings, in a round text hand.

"Here it is," said Mark; then read aloud: "March 8, Ben lent me his new hat. Hear, again. June 4, When Host my shilling, Ben made it up to me kindly. Well," observed the boy, turning down the leaf, "Ben is a good fellow after all!"

"What do you note down in that book?" should believe every doctrine, practise every said Cecilia, looking over his shoulder with

"All the kindnesses that ever are shown me; you would wonder how many they are! I find a great deal of good from marking them down. I do not forget them as I might do if I only trusted to my memory, so I hope that I am not often ungrateful; and when I am cross, or out of temper, I almost always feel good-humored again, if I only look over my book."

"I wonder what sort of things you put down," said Cecilia; "let me glance over a page."

"Mrs. Wade asked me to spend the whole day at her house, and made me very happy indeed.

" Mrs. Phillips gave me five shillings.

"Old Martha Page asked after me every day when I was ill."

"Why do you put father and mother at the top of every page?" asked Cecilia.

"O they show me so much kindness that I cannot put it all down, so I just write their names, to remind myself of my great debt of love. I know that I never can pay it! And see what I have put at the beginning of my book, "Every good gift is from above;" this is to make me remember that all the kind friends whom I have were given to me by the Lord, and that, while I am grateful to them, I should first of all be thankful to him."

I think that such of my readers as have ability and time, would find it a capital plan to keep a Book of Thanks; and may such as cannot write them down yet, keep a book of remembrance of past kindnesses in their hearts!

I could write it twenty times over to you, that it is continual prayer, with strong faith, which will produce every effect. You know how many slide back in the necessary ordinances. Some by improper hearing; some by improper prayers; some in singing; some in teaching; many in sacraments. The eye is taken from God, and a want of power runs through all the means.—[Bramwell.

Means of Grace for Infants.

In those cases of infant conversion, which now and then occur, after the mind is sufficiently open to reveal its experiences, the intervention of means is usually as clear as in the case of adults. Here examples might be multiplied. We give one from President Edwards' Narrative of a Revival in Northampton. It is that of Phebe Bartlett, whose after life attested the genuineness of her conversion, and whose descendants, now living, hold the entail of its influence. The late Dr. Justin Edwards was one of her descendants. Her conversion occurred at the age of four years. Her parents had made no direct efforts for it, thinking her too young. But a brother of eleven years had spoken seriously to her, after which her parents noticed her attentively listening whenever they conversed with the older children, and retiring frequently for secret prayer So intent was she upon this, that nothing could divert her from her closet exercises. That we may trace the operation of means in this case more distinctly, let it be observed that. after she had been in an interesting state of mind more than three months, her mother overheard her speaking aloud in her secret prayer, and saying, with great earnestness, in her childish manner, "Pray, blessed Lord, give me salvation! I pray and beg, pardon all my sins." Soon after, she came and sat down by her mother, crying, and otherwise expressing great anguish, and said that she was afraid that God would not give her salvation. After being in this state for some time, she began to smile. and said, "Mother, the kingdom of heaven is come!" The mother was surprised at such a speech, but said nothing. Soon the child said, "There is another come to me, -and another; there is three." Being asked what she meant, she said, one is "Thy will be done;" and "Enjoy him forever;" showing that she meant three passages in her Catechism. The narrative proceeds with an interesting development of what was, in her case, one of the clearest instances of genuine conversion. What we have quoted, however, will suffice. Some will say, perhaps, that this was merely a child's talk, and a child's experience. So, indeed, it was; but it was a child's experience of the salvation of God, as was proved in all her subsequent life, and in the fragrance of her piety descending to after generations. It was the day of small things not to be despised. These were indeed a child's thoughts, and a child's impressions; yet made on an immortal soul by the hand of God, and issuing in an event, in view of which there was joy in the presence of the angels of God in heaven.

Just here is the place to show what such little thoughts of salvation, in such little minds, are worth. Yea, the beauty, the preciousness of such thoughts is, that they are small, and therefore fitted to the proportions of the little mind in which they dwell. The value of a diamond is not its greatness, but its lustre, and its fitness to illustrate the ring in which it is set. Let those who would despise the child's religious thoughts and impressions, learn their value, as seen in this instance, as the pivot on which we may turn the character and destiny of a soul for eternity.

This example also bears instruction to another point. Most persons think, as this child's parents thought, that the means of grace have no application to minds so young. Their belief is, that the Spirit of God can renew them, but not by any means in the hands of the parents. Just here there is a world of scepticism which is most destructive to the hopes of your children. The means of salvation are little used with young children, because parents do not believe that God has made them susceptible of such means. You might just as well say, We will give our infants no food, because it is plain that their stomachs are not adapted to the diet of mature men; overlooking the fact, that the God of nature has made special provision for their wants in this particular. The foregoing instance, of the conversion of

a child of four years, was a very clear case of conversion by appropriate means. In most similar instances, the intervention of means has been perhaps as manifest.

We have not undertaken to point out all the means or second causes through which God's work of salvation is accomplished in the infant mind. Our simple purpose has been to meet that mountain of scepticism which rises up in almost every mind against the use of any means, and also to make it apparent that the infant is as truly capable of the means of conversion, as he is capable of the means of natural knowledge; that the child is under the control and forming hand of the parent, both as to its temporal and eternal interest; and that it belongs to the parent to bring to bear upon the mind of the child the appropriate means of its salvation. He owes this as much to his child as to himself.

One word now as to what these means of salvation are. That which can come into action in the first stages of infancy is the sympathy of holy feeling. In the infant, sensation and feeling precede the action of the reason, and the feelings of the infant in its first stages of its life are much affected and formed by the feelings of the parent. If the mind of the parent is formed after the spirit of the word of God, this tone of feeling may, through sympathy, be caught by the child; and the essence of divine truth, so exhibited, may be the means which the Holy Spirit will employ to form the mind after the image of Christ. For working on a mind yet so much in embryo, it requires but the gentlest breath of the Spirit, and the faintest impresssion of appropriate means, to kindle in it the spark of divine

Intelligence also radiates from the countenance of the parent to the child. The infant mind is quickened by light streaming into it from the soul of the parent, going forth in the light of the countenance. Both thought and feeling have expression in the face. This is the first and simplest form of speech. That it is really a form of com-

municating intelligence, is seen in communications with the deaf and dumb. This kind of language the child understands before he knows the meaning of a single word. Now that spiritual thoughts and impressions may go forth on this vehicle from a mind which is full of the Holy Ghost and of faith, is no more impossible than that others may. The mind of the parent formed in living contact with the word of God, imbibing the spirit of that word, living in communion with God, and carrying a daily spirit of devotion, has a different conveyance to the child, reading the countenance, from that of one wholly of another habit. Who shall say, that while the spirit of Christ is, through this medium, breathed upon the mind of the child, the sanctifying Spirit may not do his own work in connection with it?

There are also certain hidden links of connection between the parent and the child which may come into the account. We know not by what action of second causes it is that what is called hereditary traits of character descend from the father to the son. But the fact that they do thus usually descend is open to all. The process, be it what it may, is purely natural, and of course cannot be a cause of divine life. Yet there may be in it something which the Holy Spirit may employ as the instrument of communicating his renewing grace; so that the godly parent may be used as a medium of conveying a sanctifying influence to the child, as unconsciously as he conveys his own natural characteristics to his offspring. This can hardly be called a means used by him, since it is himself, rather, which is used as the means; yet it may come within the scope of his prayers, in asking that the blessing may descend according to the terms of the Covenant.

This leads us to remark, further, that foremost among the means that may act before oral instruction is possible, and comprehensive of the vitality of all such means, is the true spirit of intercession, based on

with the parent in one promise, and makes its salvation sure, in answer to the prayer of faith resting on that Covenant. God gives his Holy Spirit in answer to prayer, and he never fails to give it where faith in his own pledges asks for their fulfilment. This is a means of grace that may come to bear on the child as soon as it is born. If parents more expected, and in their prayers more earnestly sought the immediate regeneration of their infants, there would doubtless be more cases of children exhibiting the appropriate evidences of piety so early that the time of their conversion could not be told.

Another means of grace, possible for infants, is parental government, exercised as soon as the infant becomes a proper subject of such discipline. As soon as the parent comes to appeal to the will of the child and demand submission to authority, the moral government of God comes manifestly to bear upon him. God speaks through the parent's authority. Questions of right and wrong come into practical debate, and conscience begins to be developed. Spiritual truth in the parent's mind exerts a practical force on that of the child. Here, in essence and in miniature, is the same struggle between rebellion and submission which precedes a sinner's submission to God. And just at this point, the Spirit of God may enter, and cause a submission to God in the yielding to that authority which God has put before the child, in the stead of his own.

Still another means of infant conversion is possible, as soon as the child is capable of oral instruction. Most parents err in not attaching sufficient importance to the inculcation of those first rudiments of Christianity, which are presented to the opening intelligence of the infant mind. These, connected with the other means of infantile training which we have named, however insignificant they may appear to a mature intelligence, are as much to the little mind of the infant, as the preaching of the gospel, Gods Covenant; which includes the chi.d and the other ordinary means of conversion, are to the adult. If they were plied with the same degree of earnestness, expectation and prayer, they would doubtless often issue in conversion.

Such are some of the means that God has put within the power of parents to be used with their young children, under his command to bring them up in the nurture and admonition of the Lord. If this be so, it is clear that there needs to be a great revolution of opinion and experience among Christian parents in this regard; so that, while next to nothing is now felt and done towards the conversion of their infant children, this may become an absorbing object of their attention.

If what has here been said is true, we see one of the comprehensive reasons why religion, even in its best condition, makes so little progress in the world. If the way is open to secure the conversion of as many in childhood as are now converted in youth, the conversions in youth in that case would probably be greatly increased, and the aggregate force of the church and the Christian interest would be doubled at once. And surely there is reason for all haste and earnestness in improving opportunities. The harvest season is short. It is sad to see how few are brought to an experience of the power of godliness, after having passed the season of youth, and plunged into the cares of middle life. Indeed, following the lights of all experience, we have distressing cause of anxiety for those who have thus passed their most hopeful age. In every revival, and in all our ingatherings, how few of the whole number are found in the meridian of life!-[Paritan Recorder.

A BLIND man, once a slave, who first received the blessings of the gospel, through the agency, that goes about doing good, and who dwells in poverty and loneliness, was asked by a Christian friend, who desired to give him something to promote his bodily comfort, what he wanted?

"Nothing but what I am receiving ma'am," he meekly and thankfully replied.

An apple of gold in a basket of silver!

Nothing but what I am receiving!

He is receiving infirmities and pains, bereavement of friends, destitution, and blindness; but he takes all his Heavenly Father sends, and asks no more.

We thought of the good woman whom Elisha wished to reward, and who, to all his questions, humbly and contentedly answered, "I dwell among mine own people,"

We thought of that quaint, though not very poetical sentiment which Bunyan puts into the song of the Shepherd Boy, in the Valley of Humiliation.

"He that is down need fear no fall,
He that is low no pride,
He that is humble ever shall
Have God to be his guide.
I am content with what I have
Little be it or much;
And Lord, contentment still I crave,
Because thou savest such."

Finney's Letters

TO BELIEVERS IN THE DOCTRINE OF ENTIRE SANCTIFICATION IN THIS LIFE.

Beloved in the Lord:

SINCE my last, it has been suggested to me, that some of you have thought your-selves warranted in withdrawing from the particular churches to which you belong, because they lived in the open violation of their covenant engagements, and even account it a heresy in you to profess to live in accordance with your covenant engagements or even to believe, that any one ever did or will live up to their covenant engagements, in this life.

Now, beloved, permit me to say, that although the churches to which you belong may have violated their covenant engagements every day of their lives, in neglecting to watch over you, to promote your purity, peace, and edification, or in any thing else, that falls short of a rejection of the fundamental truths of religion; yet this cannot justify a disregard of the covenant on your part. The covenant was made by you all,

with God, and with each other. If any of your brethren have violated the terms of the covenant, your business is to labor with them, patiently and perseveringly, in order to bring them to repentance; but not to consider yourself at liberty to abandon or break the covenant because they do. You ought not to suppose yourselves discharged from your covenant obligations to them, because they neglect to fulfil their covenant obligations to you. Can it be that a breach of a church covenant, on the part of any of its members, can discharge the other members from their covenant obligations, and thus set the covenant aside, as it respects all obligation to him who has violated it? If so, there is probably not a church in the land, whose covenant is not, long since, nullified, and no longer binding upon its members. The truth is, church covenants can never be disposed of in this manner. If your brethren have neglected to fulfil their covenant obligations to you, this is no good reason why you should do the same to them. Remember, the covenant was primarily made with God. With him you covenanted to watch over your brethren, to seek the purity, peace, and edification of the church, and shall sin on the part of the church render this covenant null and void, and discharge you from obligation to fufil it? - Certainly not.

Permit me, beloved, to beseech you, in these days of rebuke, misunderstanding, and misrepresentation, to beware of controversy, and remember, that you will find it very difficult to indulge in the form, without imbibing the spirit, of controversy. The Lord is undoubtedly designing an appropriate trial of your faith, and to bring your patience into perfect exercise. If those religious papers fall into your hands, which are professedly opposing the doctrine of entire sanctification in this life, you will need great patience, love, forbearance, and candor, to possess your souls in such a sweet and heavenly frame, as not to quench the Holy Spirit, and fall into bondage. The amazing amount of misapprehension, mis-

statement, false logic, false philosophy, and erroneous interpretation of Scripture; together with so much apparent want of candor, as you will witness in some instances, at least, will greatly try your feelings. let me advise you, often to recur to the states of mind through which, probably, most of you passed, in respect to this doctrine, before you embraced it. You will do well to reflect upon your great misapprehension of it at first—the prejudices of education that so long surrounded and enslaved you-the amount of influence which a regard to your reputation had for some time in keeping you back from either seeing or embracing the truth-what erroneous definitions you gave of Christian Perfection, or entire sanetification-and how inappropriate many of the proof texts and arguments in favor of this doctrine appeared to you, while under the influence of your erroneous definitions. beg of you to reflect upon the In short, whole process through which your mind was led, and the exceeding patience and forbearance of God, in conducting you to your present conclusions. You are no doubt now often tempted to be impatient with your brethren, and to accuse them, either of great stupidity or dishonesty, in treating this subject as they do. Now it is true that many of them may be guilty of both. But you would do well to reflect, that you have also, in all probability, been as stupid, and dishonest, and blind, and hateful, as most of them. Now copy the example of God. Be as patient with them, as he was with you. Be as persevering and kind in endeavoring to guide and instruct them, as he was with you. Do no rail, nor fret, nor be discouraged, in your efforts to do them good. But in these respects copy the example of God.

Remember, that the excitement upon this subject must form a crisis. It is a great and solemn question. It deeply concerns the vital interests of the church. It is one over which the Calvinistic churches have long and wicker'ly slumbered, and which has been, as yet, but very imperfectly agitated, dis-

cussed, and understood, by any branch of the Christian church, at least for centuries. The light is now dawning upon this question, For some time, it was looked upon by the great mass of the church, as a kind of weakness, if I may so express it, in our Methodist brethren, and worthy of, and likely to excite, but very little attention. But God is evidently, by his providence and his Spirit, pressing the subject upon the general attention of Christians of all denominations, and to a greater or less extent in all truly Christian countries. The question is now likely to undergo a thorough investigation; and the truth upon this subject must and will be known. That any of us have yet exactly arrived at the whole truth upon this subject, may be questionable. At least, some or many of the statements of our views, as well as our views themselves, may be seen, in the course of the discussion, to need correction and amendment. And one thing is of the greatest importance; and that is, that we should every one be sure to gain and maintain an entirely honest, candid, firm state of mind in relation to the whole question, holding our minds continually open to the influence of new light, and be willing to candidly weigh the arguments on all sides of this question, and make up our minds, and frankly and meekly avow our sentiments, as we have opportunity, without disguise and without the fear of man.

Let us, my brethren, be especially on our guard against feeling ourselves so committed to any opinion upon this subject, as to feel called upon to defend our opinion for consistency-sake. Let our love of consistency be entirely subordinate to our love of truth; and let us come to a critical and honest examination of the Bible, with the fixed determination, to follow its teachings, lead where they may.

Beloved, we must expect, that there will string a be a great deal of excitement upon this question; a vast deal of misapprehension, mis-statement, want of candor, and multitudes of grievous things. For the state of the Christian church is such, that it were entire-

ly unreasonable, to expect any other result: when the entire, and universal, and eternal abandonment of all sin, and lust, and selfishness, is pressed upon them, as their immediate, and practicable duty. It will not surprise me, if this question should produce a greater amount of excitement, and a greater commotion in the theological world, than has been witnessed upon any one subject, since the days of the Reformation. As I said, upon this subject, there must be a crisis formed, a rallying of all the powers and elements of mind, and a coming up from one motive or another, to an examination of this question. No doubt many grievous and unreasonable things will be said and done; but "possess ve your souls in patience," and "fret not yourselves because of evil doers:" but, "let us patiently gird up the loins of our minds," and meekly address ourselves, with all perseverance and love, to the thorough investigation of this glorious truth of the blessed gospel of God.

Your brother in the love and fellowship of the blessed gospel,

C. G. Finney.

WE see that casting down breeds disquieting, because it springs from pride, which is a turbulent passion. As we see a vapor inclosed in a cloud causeth a terrible noise of thunder, whilst it is pent up there and seeketh a vent, so all the noise within, proceeds from a discontented swelling vapor. It is air enclosed in the bowels of the earth which shakes it, which all the four winds cannot do. No creature under heaven, so low cast down as Satan, none more lifted up in pride, none so full of discord.—[Sibbs.

"God strips off the leaves whose beauty attracted us; he cuts off the flowers whose fragrance fascinated us; he tears off one string after another from the lyre whose music charmed us; and, when he has shown us each object of earth in its nakedness or deformity, then he presents himself to us in the brightness of his own glory."—[H. Bonar.

them that fear Him."

BY S. B.

VERY few things relating to the government of God, and his dealing with the children of men, are clearly understood by those who have not experienced that grace which saves from sin. "The natural man," saith the Scriptures, "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."-1 Cor. ii. 14.

But in proportion to our Christian attainment, divine principles and influences become, to our apprehension, clear, reasonable, and glorious. Especially to the pure in heart almost every thing in the providence of God is full of suggestive instruc-Nothing, in their estimation, seems to happen by accident or by chance. The vital principle, which they feel existing within, forms an alliance, or connects them, by this providential dealing, to its great Author. Then, in this inimitable panorama, God is seen and felt. God, in providence, is God in motion. Again, the pure in heart see God also, as no others do see him, in the teachings of his holy word. They behold his wisdom, power and goodness in the creation, preservation and redemption of our fallen world; but more particularly do they personally realize that the words therein expressed are spirit and life to their souls.

An attainment, like the one above described, embraces, doubtless, much of the secret to which our text, at the head of this article, refers. But there is another sense in which "the secret of the Lord is with them, that fear him." We are not informed, if our memory serves us, of an important event in the Scriptures which

"The Secret of the Lord is with about to bring in the flood upon the antediluvian world, he made it known unto Noah. When about visiting all the land of Canaan with seven years' famine, he revealed it unto Joseph. When the three years' famine occurred in the reign of Ahab, king of Israel, the secret was communicated to Elijah. When the promise drew nigh, that the Savior of the world should be made manifest, it was revealed to several, especially to Mary and to Joseph. After his advent, it was made known to the shepherds, and to the wise men of the east. Thus we might cite many more instances in which God has revealed many of his secret designs to his devoted servants. Thus, we doubt not, God will continue to reveal himself to the end of time. If it were not to be so, we are at a loss to account for the record of so many striking facts, which, among other things, are said to be "written for our instruction." We infer, from these, and other teachings of the Holy Scriptures, that it is God's good pleasure to communicate freely and frequently with those who live near to him in holy, constant communion. would offer these scripture facts as one among the many motives to induce Christians to seek for eminent attainment in the divine life.

> There are few, if any, who would not esteem it an honor to hold confidential converse with the great, the wise, and the good men of this world; but how much greater the honor and the favor, we are all invited to enjoy through an intimate communion and fellowship with the King of kings and Lord of lords!

It is mentioned, of Peter, James and John, when on the mount of transfiguration, that they beheld the overshadowing glory when their divine Savior conversed with Moses and Elias; but we are not informed that personally they participated in God did not previously make known to holy converse with the divine beings before one or more of his chosen people. When them. Thus we fear many precious souls God was about to destroy the cities of the behold and acknowledge, perhaps in theplain, he revealed it unto Abraham. When ory, the rich provisions of the gospel to umph over every foe; but, alas! they do not come near enough to the throne of God to realize personally this rich provision.

God's word becomes more and more an open volume, as we advance in holy experience and faithful practice. By it, we are ever reminded that its Author is still the same, " mighty to save," the same, to hold communion with the lowly, the same to impart strength to the weak, the same to give wisdom to the ignorant, the same to bestow righteousness to the vile, and the same to give "victory over all the power of the enemy." O, shall we hesitate, parley, loiter, when there is so much to be achieved?

The Psalmist, addressing himself to God, says, "Thou shalt hide them (i. e. those that fear and trust in God) in the secret of thy presence." Again, "In the secret of his tabernacle shall he hide me." Here we have an exposition of what is meant by "the secret of the Lord," even an abode in "his presence, where there is fulness of joy, and pleasure for evermore." For this prize, dear reader, let us live! For this, let us die, and God will give us victory through our Lord Jesus Christ.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ."

A PRAYERFUL, devoted female, a true successor of that honored company, to whom the beloved Paul once sent salutations; one, who is a servant of the church, and labors much in the Lord, says, at the close of a inquiry and conviction:

and hiding myself behind it."

cave from all sin, and to impart joy and tri- behind it forever. It would be heaven enough to hear him praised and adored. though no one should know or care about insignificant me."

> Herein we find the true secret of all our power to do good. Christ all in all, self-humbled and out of sight.

> "None but Christ, none but Christ, none but Christ, has been the cry of faithful witnesses, of all ages, when truth has triumphed, when oracles were struck dumb, when sinners were converted, when saints rejoiced, when the word of God mightily grew and prevailed,"

Value of "Things Present" to the Bereaved.

BY A STUDENT.

"All things are yours, whether life or death, things present, or things to come."

I now write to mourners for the dead, (of whom I know there are many who read this publication,) for they only can understand an expression of my feelings. It would seem strange to others, that any one could be in this beautiful world in the beginning of summer, at the resurrection of nature, without claiming a great share of interest, in "things present." But there are those, who find their soul's attention taken out of this world, with those who have been called from it, so that they give it little more than a few glances now and then, as necessity calls; and they will not wonder that I exhort them, with myself, to consider the import of the apostle's meaning in the passage above quoted. He note, reporting some interesting cases of enumerates many things the advantages of which are secured without fail, to the saints "Remember me in your prayers, that I of God; but this part of the passage gives may be faithful in holding up the cross, the sum total, of "all things." We, who are living in the body, do not yet know the Forty-five years ago, in a letter to his advantages of death. Those whom its mother, the sainted Payson said, "Could I hand has emancipated from the chains of paint a true likeness of Christ, methinks I mortality, they alone know its usefulness. should rejoice to hold it up to the view It is for us who yet remain here, to keep in and admiration, of all creation, and be hid mind the invitation to happiness, which is looking forward to the great future. Shall interchange of thoughts and feelings. I sorrows, and refuse to be happy because the have the demonstration within our souls

upon us, carry, for some moments, our June, 1856

given us in things present, while we are ideal sympathy with them, into the real we let the stars of heaven shine upon us in know the language of that heart which their uncomputed glories at evening; and says "How I would rejoice to be certain the blessed, life-giving air of morning offer that the sympathy between heaven and its sweet influences to make us forget our earth is real, and not merely ideal!" We dearest sharer of our heart is not present to that the sympathy of God with us, is real, our sight, sharing these things with us? whenever we turn our hearts toward him; Shall the perfume of numberless wild and we have strong intimation, that the flowers of the fields, and of the woods, in sympathy of angels with the children of whose shades, it would seem, we might earth, is more than ideal. Shall the voices sometimes meet an angel walking; the of kind friends fail to cheer us, because the motion and voices of ever living waters; the one dearest to us can speak to us no more pure and joyous songs of birds, together as mortals speak? Shall we refuse the with all of nature, that we cherish around solace which might be found in pure and and in our dwellings, shall these all be lost heavenly society on earth, because one who upon us? Can we not afford ourselves as is in Paradise, is not here with us? Let us much pleasure, in the works of God, as is remember the bliss afforded our sainted possible for us to secure here, when we loved ones by their communion with the have are son to believe that our departed holy intelligences that have been inhabiting ones have pleasure in the works of the heaven for ages, and with those who, like great Creator, far beyond our power to themselves, are new inhabitants there, and imagine? It is not for their deprivation let us, in imitation, of them be ready to of these gladdening influences, that we interest ourselves in whatever is refining have to mourn, though sometimes, for a and purifying, and elevating; that the moment, it would seem to us as if it were. remembrance of earth's sorrows may be It is the lack of sympathetic exchange of obliterated as far as possible in this lower emotions with them, that we mourn. world. One great advantage of things But why are we not more willing to present" doubtless is, the discipline which bear this, for the sake of having them we undergo by our experience in them; exalted to a region, where they see the and this discipline, though sometimes ex-King in his glory, and are made free par- tremely painful, is, in the ultimatum, happitakers of joy with the Son of God? O, ness secured; though we are not able to foolish child of the all-wise Parent, I often appreciate the amount of it, the happiness say to myself, that thou shouldst sit, and resulting from such discipline being so comwalk in sadness, in thire apartment, because bined with various scenes in this life, and the companion of thy existence is sum- the life to come. But it is left with us. I moned to the divine presence-chamber for clearly see, to avail ourselves of great good import at purposes, and thou art left to be or little, as we will, from what we are exercalled some time afterwards. Our apart- cised in, in this, our early stage of existence. ment here is adorned richly with tokens of God has made arrangements in this world, the glory of the others, in the great build- by which we can greatly help ourselves to ing of God, so that we can have ideal sym- relief from sorrow; yet he alone, by his pathy at least with our dear ones, who have direct operations, can thoroughly comfort more unmixed pleasures than we can have; the bereaved heart. O? for a baptism and perhaps at times they have real sym- with the elements which give life, and joy. pathy with us, and by their impression to the holy ones, who dwell in immortality.

The Child's Prayer.

BY HODGES READ, ESQ.

Into her chamber went

A little maid one day,
And by a chair she knelt,
And thus began to pray:

"Jesus, my eyes I close—
Thy form I cannot see:
If thou art near me, Lord,
I pray thee speak to me."

A still small voice she heard within her soul,
"What is it child? I hear thee—tell the whole."

"I pray thee, Lord," she said,
"That thou wilt condescend
To tarry in my heart,
And ever be my friend,
The path of life is dark—
I would not go astray;
O! let me have thy hand
To lead me in the way."

"Fear not—I will not leave thee, child, alone."— She thought she felt a soft hand press her own-

"They tell me, Lord, that all
The living pass away—
The aged soon must die,
And even children may.

O! let my parents live,
Till I a woman grow;
For if they die, what can
A little orphan do?"

"Fear not, my child—whatever ill may come, I'll not forsake thee till I bring thee home."

Her little prayer was said,—
And from her chamber now,
She pass'd forth, with the light
Of heaven upon her brow.
"Mother, I've seen the Lord—
His hand in mine I felt;
And O! I heard him say,
As by my chair I knelt,

"Fear not, my child—whatever ill may come, I'll not forsake thee till I bring thee home."

"The Christian is not ruined by living in the world, which he must needs do while he remains in it, but by the world living in him."—[Baxter.

"The most valuable, pure, useful and durable of all metals is tried gold; so is tried faith among all the Christian virtues."

—[W. Jackson.

A Sketch.

BY DORA.

THE result of this fearless venturing forth, on the immutable promise of Jehovah, "I will receive you, and will be a father unto you," on the part of the writer of this sketch, we will now present to you, in her own words. She says:—

"As soon as my faith thus rested on that word, I received the inward assurance of my acceptance, and then was enabled to comprehend the meaning of the scripture. which saith, 'He that believeth, buth the witness in himself.' This witness never precedes, but invariably follows, the act of faith; therefore, those who look within, for some state of feeling, some inward testimony of their acceptance, do greatly err; and to harmonize with such minds, the scripture would have to be reversed, and read thus, 'He that hath the witness in himself, may believe!' Is it not strange that we, who have so much confidence in the promise of an erring mortal, should have so little in the word of God? We never think of looking within ourselves, in order to determine, by our state of feeling, whether our friend tells us the truth or not, but rely on the simple language itself. Thus ought we to do, in regard to God's never-failing promises. I was now decided to confess all that the Lord might bestow upon me, that his name might thereby be magnified. I also resolved to set aside frames of feeling, so far as not to lean on them, nor make them the criterion by which to determine my relation to God, or measure my state of grace, but seek no other prop upon which to rest my faith, than the word of God; and to determine my relation to him, by the submissiveness of my will, and the intensity of my love. I have learned that a soul which can with sincerify breathe forth the petition, 'Thy will be done,' is never separated from God; for this blending of the will of the creature with that of the divine, forms the strongest bond of union, that can possibly exist, and

as the soul advances onward to a higher He would often tell her that, if she was state of grace, it is manifested by a more ready and easy adjustment of the will to God's will, and is thereby brought into still closer affinity with his nature, which is love; consequently, the result of this increased affinity will be, greater intensity of love toward the object with which the soul is united. From these considerations, I am induced to believe, that the safest way by which to determine our relation to God, is, by an examination of our will, to learn whether it readily yields to his will or not; and our love, to know if we love him supremely, and increasingly, as our capacity for loving enlarges."

We have seen our sister's progress, and the difficulties which she encountered, from the period when her attention was first attracted to the blessed doctrine of inward purity, until, with an enlightened comprehension of the simple way of faith, she became established in this grace. We behold her now, clinging to the "sure word," as her only safe foundation, and fully resolved to believe for herself, and appropriate to herself, the precious promises, considering that they were all her own, being embraced in the covenant blessings given her at the time she made the entire surrender of herself to God, to be from henceforth his own. We have found the result of this decision to be a clear testimony of the Spirit of God with her spirit, whereby she knew, and rejoiced in the fact, that she was a child of adoption. To adopt her own language, she says: "I believed that God was my 'Father,' that I sustained to him the endearing relation of a child, and I therefore carried to him freely all my griefs, and asked counsel of him in all my perplexities." She was not, however without her severe trials, and all the efforts of Satan, she says, were for months brought to bear directly upon the resolution she had formed to believe God, irrespective of feelings, in order to drive her from that position, and induce her to cast away her confidence

indeed wholly the Lord's, she would not feel thus and so; and sometimes for weeks she would have to contend, by naked faith, against the most specious temptations, and would believe, and would reckon herself the saved of the Lord, when, to human reason, it seemed presumption for her thus to do. But she knew that her heart was not in sympathy with those temptations, that her will did not consent to them, and she resisted them "steadfast in the faith," until glorious victory was her sure reward. "Onward, and ever onward," was her motto, and 'Lord, what wilt thou have me to do?" the standing inquiry of her heart, and she loved to engage in the work of God, and shed forth, to bless and cheer others, that light which had illumined her dark and benighted mind. "But was her way always prosperous? Did no dark cloud throw its gloom upon her pathway, no stain of sin ever defile her conscience?" perhaps some may ask? O, yes; this "sketch" will show her to have been a child of sorrow; trials of a peculiar character were her portion; but when, for a time, their weight would press her keenly sensitive spirit down to earth in sadness, no sooner was the load lightened, then her heart would at once rebound back again to its centre of attraction and repose. Possessing an ardent and impulsive disposition, she would sometimes, in an unguarded moment, be led to speak hasty words, which deeply afflicted her. But she learned, at an early period of her experience, that proscrastinating confession, and the exercise of faith, was but enhancing her guilt, and that it was far more pleasing unto God, to go at once to the cross of the crucified One, and there, in humiliation, repentance, and a renewed consecration of herself to God, by faith. draw down afresh upon her guilt-stained soul, the all-cleansing blood, and not rest until she could rejoice in the assurance that she was pardoned. Conscious of her entire dependence on Christ, for ability to serve because of various trying states of mind. him acceptably, and of her own ignorance

Savior, and trusted him to sustain her, and instruct her in relation to the things of God. We will now take leave of our sister, with the hope that the relation of the way by which her steps were led into the path of light, and peace, may be the means of aiding others to find the same "narrow way," and rejoicing in the same blessed "assurance of faith; " if so, the writer will feel herself amply repaid for her effort thus to promote that precious cause to which she is entirely devoted.

"Christians are all cross-bearers. It is truly a family badge. Sometimes it is lighter, sometimes heavier; but they carry it with them wherever they go; no cross, no saint."-[Bonar.

Wesley teacheth Holiness.

BY W. M. FRALEY.

WITH what clearness does Mr. Wesley in his sermon on "The Scripture Way of Salvation," point out the salvation, which God designed his people to enjoy. And how completely and fully has he presented those two grand doctrines of the Bible, JUSTIFICATION and entire SANCTIFICATION. that there are others, that deny that entire; " the mind which was in Christ Jesus." Is it not true, that those who entertain the motion, therefore it has no being."

by nature, she cast herself nolly on the opinion that when we are justified, we are sanctified, or that we are not sanctified until the dying hour, in a great degree weaken their energies, and prevent them from "moving one step farther," than present attainments, or of aiming at anything higher in the Christian life, than the occasional " revivings" of the Holy Spirit upon their hearts? If there is any certainty in logical conclusions, drawn from correct promises -if there is any truth in the premises of the immutable Jehovah, we may attain purity of heart, entire sanctification in the present life.

How clear is the distinction which Mr. Wesley makes between the blessing of justification and sanctification. "Justification," he says, "is another word for pardon. It is the forgiveness of all our sins, and what is necessarily implied therein, our acceptance with God." The immediate effects of justification are, the peace of God, a "peace that passeth all understanding," and a rejoicing in hope of the glory of God," " with joy unspeakable and full of glory." And, at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit; there is a real, as well as relative change. We are inwardly renewed by the power of In his exposition of these vital doctrines, God. We feel the "love of God shed he is not only sustained by the Bible, but abroad in our hearts by the Holy Ghost by the experience of every Christian, who which is given unto us," producing love to will think for one moment scripturally upon all mankind, and more especially to the the subject, but more especially by the ex- children of God; expelling the love of the perience of those that enjoy this great sal- world, the love of pleasure, of honor, of vation. I know that there are some who, in money; together with pride, self-will, and the honesty and sincerity of their hearts, every other evil temper; in a word, changconfound these two great blessings; also, ing the earthly, sensual, devilish mind, into

sanctification may be obtained in this life, How naturally do those who experience or at least, sooner than the hour of death. such a change, imagine that all sin is gone; But who with the Bible in his hand, and that it is utterly rooted out of their heart, with this sermon before him, can remain in and has no more any place therein? How this opinion, or doubt the possibility of easily do they draw that inference: "I feel being "cleansed from all sin," or of being no sin, therefore I have none: it does not made "perfect in love," in the present life? stir, therefore it does not exist; it has no

But it is seldom long before they are undeceived, finding sin was only suspended, Temptations return and not destroyed. sin revives; showing it was but shunned before, not dead. They now feel two principles in themselves, plainly contrary to each other; "the flesh lusting against the Spirit;" nature opposing the grace of God. They cannot deny, that although they still feel power to believe in Christ, and to love God; and although his "Spirit (still) witnesses with their spirits, that they are the children of God;" yet they feel in themselves, sometimes pride or self-will, sometimes anger or unbelief. They find one or more of these frequently stirring in their hearts, though not conquering; yea, perhaps "thrusting sore at them that they may fall;" but the Lord is their help.

He shows that "entire sanctification," is a full salvation from all our sins,—from pride, self-will, anger, unbelief; or, as the apostle expresses it, "go on unto perfection." But what is perfection? The word has various senses; here it meant perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love "rejoicing evermore, praying without ceasing, in every thing giving thanks."

The condition of our sanctification, as well as of our justification, is faith. The remarks of Mr. Wesley upon this point, deserve to be written in letters of gold. Reader, study them, and they will prove to be a source of blessing to thy soul. Pray for the light and guidance of the Holy Spirit, "and he will take the things of God, and show them unto you, and he will guide you into all truth." And if you "follow on to know the Lord," in the power of his sanctifying grace, you will soon find the "King's highway of holiness," and by faith "walk therein," and rejoice in the possession of that perfect love, which easteth out all fear. O, look by faith, this moment, to thy bleeding Savior, and live, at once, the life of holiness.

Incentives to Holiness.

BY REY. JAMES DIXON.

CHRISTIAN perfection includes in it the extinction of evil principles, the detachment of the heart from the world, the destruction of the corruption of our nature, the maturity of the fruits of the Spirit, and the perfection of all the Christian graces. This state is enjoyed by many in an imperfect degree. We propose in this brief article, to give reasons why it should be sought to be enjoyed in all its fulness. Strange that it should be necessary to give reasons why we should love supremely the loveliest of beings, since this condition of experience will be our safest guide in perplexity, our most certain security in danger, our unfailing fountain of peace in trouble, our strength in weakness, our light in darkness, our honor in dishonor, our sufficiency when all is gone but his precious love, filling and swelling our soul! What a noble principle is this love! How opposed to the natural state and feelings of man; how at variance with the selfishness of his nature! What sublimity! Love is divine. The implantation of this principle in the heart of man, constitutes his restoration to the primeval state—to a state, in some respects superior to the Adamic; for it enlarges the principle, and widens the sphere of love, by having objects of which there were none in the Adamic state. Had man remained unfallen, he had had no enemies; but fallen man has enemies, and to these the restored, the amplified nature of man, is to exercise and show love, and the forgiving of injuries.

How endearingly noble is love—supreme love to God! How expansive, sublime, and happy, it is to be full of love! Religion gloomy? oh, no. Religion morose? oh, no. Religion irksome? oh, no. 'Tis the joy and rejoicing of the heart, the anticipation of the soul, "there is no fear in love, but perfect love casteth out fear." Love is the fulfilling of the law, the obedience of the heart, the submission of the

will, the purification and ennobling of the affections. It is to be desired,

- 1. Because God desires it. He is essentially, absolutely, unchangeably, transcendentally, holy. He is the perfection of beauty, the model of purity, the source of holiness. He created angels holy, formed man in his own image, and delights only in that which is of his own nature. "Because it is written, be ye holy, for I am holy." 1st Peter, i. 16.
- 2. God commands it. "Walk before me, and be thou perfect." Gen. xvii. 1. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48.
- 3. God promises it. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Ezek. xxxvi. 25. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Matt. v. 6.
- 4. Christ died to procure it. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus, ii. 14. "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1st John, i. 7.
- 5. The Holy Spirit waits to impart it. He is called the *Holy* Spirit, not because he is more holy than the Father and the Son, but because it is his office to communicate holiness to the soul. See Titus, iii. 3, 5. also 1st Peter, i. 2, 22.
- 6. God has given us The Word as the instrumental means of effecting it. "Sanctify them through thy truth, thy word is truth." John, xvii. 17. "Ye are clean through the word which I have spoken unto you." John, xv. 3. "That the man of God may be perfect, thoroughly furnished unto all good works." 2d Tim. iii. 17.
- 7. The ministry has been established to promote it. "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 11, 12.

8. There are examples of it recorded in Scripture. "Job was a perfect and an upright man." Job. i. 1. "Let us therefore, as many as be perfect, be thus minded." Phil. iii. 15. "Herein is our love made perfect." 1st John, iv. 17.

9. The apostles desired it for those to whom they wrote. "That ye might be filled with the fulness of God." Eph. iii. 19. "That ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness." Phil. i. 10, 11. "The very God of peace sanctify you wholly." 1st Thess. v. 23. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." 2d Peter, i. 6.

10. You are taught to pray for it. "Create in me a clean heart, O God; and renew a right spirit within me." Psl. xxxi. 10. Does God hold up the blessing to tantalize you? Would he excite a desire which he was unwilling to gratify? But it is desirable, because,

11. It is the richest adornment of our nature. As the diamond to the ring, so is holiness to the soul. Its garments are for glory and beauty. It is

"Than gold or pearls, more precious far, And brighter than the morning star."

Psl. cx. 3.

12. It transforms us into the image of God. We resemble him not as we are learned, powerful, or wealthy, but as we are holy; holiness is the family likeness of the children of God. He who is most holy most resembles our heavenly Father. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. xi. 46.

13. It is the state that pleaseth God.

Saints are lovely in his sight. "The righteous Lord loveth righteousness. "Thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee." Isa, lxii. 4.

14. It is the state in which we can best serve God. "The Lord hath set apart him that is godly for himself." Psl. iv. 3. "He shall be a vessel unto honor, sanctified and meet for the master's use." 2d Tim. ii. 21.

15. It is the state in which we can best glorify God. "Herein is my Father glorified, that ye bear much fruit." John, xv. 8.

16. It is the state in which we are the safest. The more grace we have, the more easily we can resist temptation, bear crosses, make sacrifices, and discharge the duties that devolve upon us in the Christian life. "If ye do these things, ye shall never fall." 2d Peter i. 10.

17. It is the *happiest* state. "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlviii. 18.

18. It is the most useful state. We are only useful in proportion as we are holy. "Where there is most holiness, there will be greatest unction in our exhortation, efficacy in our prayers, and savor in our example." Phil. ii. 15.

19. It is the most peaceful and triumphant state at death. "Mark the perfect man, and behold the upright; for the end of that man is peace." Psl. xxxvii. 37. "So an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Savior, Jesus Christ." 2d Peter, i. 11.

20. It will qualify us for a more elevated station in heaven. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." 2d Cor. ix. 6. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. xii, 3.

Let us no longer reason; but at once pray, at once believe, at once open our hearts to receive his love! From this moment, reader, let us live to God alone, and all within us shout his praise!

Churchville, C. W.

Value of the Atonement.

"RECOLLECT, Christian! God thought fit to require the blood of his Son for the redemption of our souls. These souls must have been very precious in the sight of God; since he redeemed them at a price so The misery into which they immense. were liable to be plunged, must have been extremely terrible, since God thought proper to make such great efforts to save them from it. The felicity of which they are capable, and to which the Lord intends to elevate them, must be infinitely valuable, since it cost him so much to bring them to it. For what in the universe is of equal value with the blood of the Son of God? Disappear, all ye other miracles, wrought in favor of our souls! ye astonishing prodigies that confirmed the Gospel! thou, delay of the consummation of all things! ye great and terrible signs of the second coming of the Son of God! Vanish before the miracle of the cross; for the cross shines you all into darkness and shade. This glorious light makes your glimmering vanish, and after my imagination is filled with the tremendous dignity of this sacrifice, I can see nothing great beside. But if God hath estimated our souls at such a rate, shall we set a low price on them? If he hath given so much for them, do we imagine we can give too much for them? If for their redemption he hath sacrificed the most valuable person in heaven, do we imagine there is anything upon earth too great to give up for them?"-[Saurin.

"Words once spoken can never die; they will turn up, in the day of judgment, like things of life, and will either acquit or condemn us."—[Everett.

A Widow's Experience.

"Thy Maker is thy husband."

It was the week of the religious Anniversaries in the city. Mrs. A. had for many years entertained the disciples at this season. During the preceding year she had been written a widow, but as house and goods were left her, she could not refuse that hospitality to the Lord's people, which it had been, for many years, the pleasure of her husband, as well as herself, to exercise. Instead, therefore, of shutting herself up to brood over her sorrows, she gave care and thought to the duties of her discipleship; and since she could not, like the sisters of Bethany, entertain the Lord Jesus herself, she welcomed to her dwelling his humble representatives and ambassadors. Mrs. A. had an impression that ministers did not feed on delicacies and fare sumptuously every day; and so far from thinking that anything was good enough for them because it was better than they had at home, she gave this to herself as the very reason why she should take special pains to gratify their appetites. Not that she went into the dozen courses of a fashionable six o'clock dinner, but she set before her guests viands as tempting, as abundant, and as satisfying.

During the day some of the wheels within wheels did not move around smoothly. There was friction in the kitchen. Mrs. A.'s soul was vexed within her. Like Martha, she found herself careful and troubled about many things. And if her placidity was apparently undisturbed, it was not without an effort that the waters were kept calm and smooth.

But evening came. The guests had been shown to their rooms. Children and domestics were asleep, and Mrs. A. was once more at liberty to retire to that chamber where she had so often met the companion of her life and of her soul. How many times had she on such an occasion related to him the mishaps of the day, and found them vanish in the telling, or turn to jokes at his merry

She realized anew that she was there. She felt her solitary condition. alone. She recalled their precious seasons of prayer; for many a little concert of petition and praise had they held in that very room. The loving looks and tender words of a whole life passed in rapid review before

Then, with steps more lingering, came the later scenes, in which she had attended the companion spirit to whom her soul was knit, to the very verge of Jordan, and given him the parting hand, when he was nearing the banks on the farther side, and followed him in absorbing sympathy, as, attended and guided by angel bands, he passed beyond the ken of mortals, and took his place before the throne of God. Once again she tried to peer through the mists and gaze upon him in his new and glorious home. Her mind was confused. Her thoughts were indistinct. She had not, as in former separations from him, letters telling her how he was situated, who were his companions, and what were his surroundings. She hungered for the old companionship. Her heart longed for a present helper.

But, starting from her reverie, Do I, she inquired of herself, believe in a personal, present God; and that he can be more to me than friend or lover? Accusing her soul of unbelief, she resolved to try the Lord, and see if he could not become her present joy and sensible support. cried and prayed; and prayed and cried. Access to the Lord she found. Free communion in prayer seemed granted her. She could and did speak to the Lord as to one present, and able to hear and to respond.

But her soul longed for the word back, the spoken response. Now, in the turmoil of the day, she had not found time as usual to resort to her room and there read her Bible alone. She had often found, in her daily reading, the very guidance and refreshment she needed. Believing that God is present with his people every hour, laugh and happy rejoinder! But he was not always good, and kind, and pitiful, it had so arranged the daily reading of his word with the occurring events, that the soul would find its daily food in its accustomed resort. With the impression vividly before her that God was in the event and in the word, alike and one, she opened at her mark. The chapter in course was Gen. 22d. She read the first verse; "And it came to pass, after these things, that God did lempt Abraham; and said unto him, Abraham! And he said, Behold, here I am." I am sure, she said to herself, there's nothing here for me. But she read the second verse. "And he said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of." Stop, she said to herself,-Is there nothing here for thee, O my soul? Abraham was required to take his son, his only son whom he loved, and offer him for a burnt offering. God has required no such sacrifice of me. He has himself taken my husband, and not required of me to offer him for a burnt offering. And as she read verse by verse, God opened up a spring of living water to her thirsty spirit. She saw his finger pointing to the passage. heard his voice in the inner chamber of her soul. She felt such an assurance of his presence as man cannot give, and, blessed be God, man cannot take away. Communion with God was indeed better to her than converse sweet with the chosen friend of her Jehovah revealed himself as her shield and her exceeding great reward. His presence could, and did more enrich and comfort her than the presence of him whom, in his providence, he had withdrawn. She no longer indulged the vain wish that she had often before found floating in her mind, that God would shorten her remaining days. that she might soon join the heavenly circle whither her beloved had been already admitted. She saw God to be good. She

long been a favorite idea with her that he the soul on earth that loved and trusted him. The same boundless love refreshed her soul, which fed the river whence her husband drank satisfying supplies. Near to God, she was near to her husband also, but it was such a joy to be near to God, that the thought of her nearness to her departed friend did not once steal into her mind. She asked for no reunion on earth. prayed no longer for a speedy removal to the land of the blessed. Happy to continue in this province of the Lord's domain just as long as her Father should appoint, again, as in the day of her espousals, a third of a century ago, with tears of joy and thankfulness, she gave herself anew to the God of Abraham, to the Father of our Lord Jesus Christ. And as the small hours of the night drew on, she laid her weary head on her pillow, feeling that underneath and around her were the arms of one mighty to help and to save, and slept the quiet and refreshing sleep he gives to his beloved .- [Puritan Recorder.

Love of a Mother.

In an address of the Rev. J. B. Owen, minister of St. John's Chapel, Bedford Row, at the Anniversary of the Colonial Church Society, we find the following beautiful illustration:

"There was a poor deaf and dumb boy who, in addition to his natural infirmities, was of a singularly perverse and obstinate disposition, so much so, indeed, as to be a source of continual anxiety to his mother, and a constant cause of quarrels between her and his father. The father was a tippler. and habits of intoxication embittered his temper, and caused him to very frequently visit the mischievous tricks of his deaf and dumb son with violent blows; and as the mother, in compassion, perhaps, for her son's infirmities, overlooked his faults, and took his part, the result was that there was many a fight in the family, and all was disorder. Thus it might have gone on to felt that he dwelt not only in the heaven of the end of the miserable chapter, but for heavens, but came down to visit and refresh the interference of some kind Christian

neighbors, who, with no small difficulty, persuaded the mother to give up her son, in order that he might be taught in an institution the blessed principles of that religion which, though not in a literal, yet in a high moral and spiritual sense, unlooses the tongue of the dumb, and inclines the deaf to hear the words that accompany salvation. On parting from his mother, the boy exhibited a degree of affection for her the existence of which had never been suspected. He shed bitter tears at the parting, but at length he was carried off to school. The hint thus afforded was not lost upon those who conveyed him there. They perceived that there was that through the medium of which the heart of that deaf and dumb boy might be reached. They carried this discovery with them to the school; and although he was at first a quarrelsome boy there, and was, perhaps, the most unpopular child in the school, they had only to make some allusion to his mother to tame his fierce spirit; and, by the blessing of God, this allusion worked wonders upon him. Nothing seemed to give that boy such an intense amount of gratification as the being told, through the medium of dumb signs, that he was like his mother. On the only occasion on which the mother lived to pay him a visit, she was found to be so singularly like her son, that his mute schoolfellows knew her by her likeness to him. He was very much pleased at this resemblance; and it was customary in the school, when he had done anything well, to tell him that he was like his mother; and when he had done anything badly, to tell him that he was not like his mother.

"Well, at last the mother died. She was consumptive, and the disease rapidly terminated her existence. When the boy first heard of her death, it almost seemed as if he were dead, too. He grew melancholy, and loved to be alone, and was evidently unwilling to share his grief with his schoolfellows. At times he thought of being alone with his mother, by-and-by, in the

dered, because he remembered that she was there. However, time flew on, and soon the disease of his mother developed itself in his lungs, and he was sent home to die. Oh, how his sisters dreaded his arrival. anticipating a revival of the former quarrels! But when he came, though no words were uttered by that mouth which God had closed, there was an expression in his face which made him look like a lion turned into a lamb. Such a total change was there in him; so completely had mildness taken the place of ferocity, that all welcomed him home with delight, and his altered manners even produced a good effect upon his father. One day he asked them by signs to bring him a looking-glass. They indulged his whim. Holding the glass in his hand, he looked very wistfully at his own image in it; then, tenderly pressing his lips against the mirror, he kissed it, and afterwards burst into a passionate flood of tears. thought his mind was wandering, and so, in fact, it was, though not in the sense which they supposed. It wandered back to the school, where his school-fellows told him he was like her; and, in the unconscious idolatry of a young, blighted, and wounded spirit, he had set himself up as her image, and had kissed her shadow as his own.

"Well, days and weeks rolled on, and at last the time came when he must die. And once again he asked that they would bring him the looking-glass. They brought it, and, as it turned out, that was the day on which he died. Probably he knew that day better than they did, and before they did, for oh! death is strangely intelligible to those who wish to understand him. They brought the glass, and raising himself up, as best he could, in his bed, he held the mirror in his thin, bony, wasted hands, and at arm's length, for a long time-so long that they thought he would drop it and break it. At last they took it gently from him, and then the dumb boy turned his face to the wall. After a short time they asked him what he thought of himself; whereupon he signified loathsome churchyard; but he never shud- that he wanted a slate; and when it was brought he wrote upon it, 'It was not me; it was her; they said she was so like me, I want to know her when we meet in heaven.' The dumb boy then passed away. To the last the thought of his likeness to his parent seemed to afford him comfort. Thus was likeness to Christ the Comforter of Christians in the prospect of death. They must all love to be like him, and likeness to him must be their most influential motive. And what did the Word of God say on that subject? 'We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord.'"

SILENT LOVE.—" An illiterate female," said Dr. Chalmers, "in humble life, applied for admission to the sacrament; but, at the customary examination, could not frame one articulate reply to a single question that was put to her. It was in vain to ask her of the offices or mediation of Christ, or of the purpose of his death. Not one word could be drawn out of her; and yet there was a certain air of intelligent seriousness, and the manifestations of right and appropriate feeling-a heart, a tenderness, indicated not by one syllable of utterance. but by the natural signs of emotion, which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her, or of the Savior who atoned for it. Still, as she could make no distinct reply to any of his questions, he refused to enroll her as a communicant; when she, on retiring, called out, in the fulness of her heart, 'I cannot speak for him, but I could die for him!' The minister, overpowered, handed to her a sacramental token; and with good reason, although not a reason fell in utterance from her."

Stephen, the Martyr.

BY REV. R. M'GONEGAL, A. M.

STEPHEN is called the Protomartyr. The belief obtains, that he was taught as a disciple of Gamaliel. He was a man of extensive erudition, and when this gift of God was consecrated to its great purpose, the glory of its giver, it became an instrument of labor of immeasurable power and effectiveness.

The disciples elected seven deacons, and Stephen is so spoken of, in this connection, as to intimate that he was the first of the seven. The modern church regards him in this light. He was a good man, full of the Holy Ghost, and actuated by a very enlightened, but ever active zeal. He was evidently a very holy man, without taking into account his companionship with the apostles, or even his ability and success in working miracles.

It is but reasonable to conclude, that Stephen was converted to God as early as the Pentecost. If so, he had been matured into a very high style of holy life, very early in his history as a Christian. For, the time between the Pentecost and his death was not to exceed two years. He may be claimed as a very extraordinary case; therefore, unsafe as an example. claim can be answered, and fully so, by a counter claim, that he is thus placed, in the infancy of the church, and in the Bible history, as an example, by whose light to hasten the entire church of God, in each subsequent age, to the attainment of a high state of grace, in order to gain as many years for preeminent usefulness as can be. This is, perhaps, the true view of the case. For it puts a final end to sloth, at the outset, and should silence every excuse against making a full and early consecration to God. For a similar reason, the disciples were not permitted to go forth, till the waiting for, and the endowing with the Holy Ghost. The lazy professor of religion may glory in his shame, but never in the case of Stephen.

[&]quot;Any man who is not prepared to recognize the claims of God to his body, soul, and spirit, to his time, influence, and talents, and to his money also, cannot be his disciple."—[Dr. T. Smith.

This interpretation of the experience of Stephen can never be abused, unless a Christian can aim too high, can be too faithful, can be too eager for exalted usefulness, can covet too earnestly the best gifts, can follow the faith of the holy with too great exactitude. But this is the aim of entire holiness.

Besides, the history of Wesley's labors, and that of his coadjutors, will furnish numerous examples of this early sanctification wholly to the will of God. So, the knowledge of every faithful evangelist will furnish examples of the same early and high attainment. So, in every church, among the evangelical churches of the land, there are perpetually recurring cases of this early holiness, and entire absorption in the work of God, prepared to be offered up a "whole burnt offering" unto God.

Would that the church of God had more such fitted offerings, in their early history! It would be better for the church. It would be a glorious thing for the world. Now, the sacrifices are, because of the early slothfulness of young Christians, in their falling away to the legions of vices that prowl about the doors of the church of God, seeking to desolate its altars, and to devour its lambs, and to leave the stock of the holy without an earthly being.

But this case is of marked utility in illustration of the true and relative position of entire holiness of heart. Its true positionexclusive of the idea of relativeness-is this. It is a moral state, attainable very soon after regeneration, under whose hallowing influence the gifts and graces of the Christian character are developed and matured, and its activity directed. Its relative position is this. The soul is justified, is regenerated, is adopted, begins a Christian life in the first germinating of the gifts and graces. Here faith may be exercised, if the young Christian receives that feeding demanded by his infancy, in this early stage, for a clean heart. Nay, the young convert should be pressed along a swift pathway of instruc-

these things, till he is made wholly sanctified. Then, the gifts and graces receive a vigorous development, in a soil which can sustain their rapid growth and early maturity, and can feed the most exhaustive flame of enlightened zeal with fuel of the finest quality.

Fear not, I am with thee.

BY IDA.

While on the raging ocean cast,
With stormy winds around me,
Faith holds my anchor hope so fast,
No evil thing can harm me.

'Tis true, the sun is hid from sight,
And all is dark around me,
Yet, soon will beam the noon-day light,
And clearly shine upon me.

No moon nor stars do guide my way, And lightnings flash around me, Yet, still, I hear my Father say, "My hand shall safely guide thee."

Poverty.

What shall we say, then, of those who call themselves Christians, yet dread poverty more than sin, and prefer riches even to virtue; when the God they pretend to worship chose the extremest poverty, the greatest hardships, the most inglorious obscurity? He who made all nations, and is King of kings of the earth chose the lowliness of poor Mary. And he who created all things chose the stable of Bethlehem, because even the carpenter's home afforded more conveniences than his exemplary virtue would admit of. And this he did to cure our effeminate luxury, affected delicacy, and fond attachment to wealth and high stations; to reconcile us to every state which his providence should dispense; and to recommend to us the lowest as the best, inasmuch as it is the more advantageous for the exercise of virtue.

be pressed along a swift pathway of instruction, by the people of God, who can teach their inordinate love of this world, its honors, riches, or pleasures. This is their disease, which Jesus Christ came to cure. He came to convince men of the emptiness and vanity of these transient goods, and engage them in the pursuit of more solid and substantial joys. Now, how could our divine Master better teach us that important lesson, than by a perfect neglect of those things which the world is so fond of?

What could he do, that would be better adapted, more agreeable to the great design of his coming, which was to destroy in us the false love of the creatures, than to divest himself of all use of them, but what was absolutely necessary? Thus does his example anticipate his precepts, and every part of his history is a comment and illustration of his doctrine.

He might have prefaced and enforced all his instructions, as he does those of meekness and humility. "Learn of me, for I am meek and lowly of heart." He that commands us to renounce the pomps and vanities of the world, and devoutly submit to the severest dispensations of Providence, was himself born in a stable, and first laid to rest, perhaps, on a little straw in a manger.—[John Heylyn, D. D.

Suffering and Crosses.

To be at ease, and meet no opposition; to suffer nothing from the weakness, the perverseness, the rapacious insatiableness of men, (if such a state were here possible,) might be pleasure; but it is not virtue, nor a likely way to attain it. Difficulties, and reproach, and contradiction; distress and conflict, in a word, sufferings of every sort, by which we may deny and renounce selfishness, these are the subjects in which virtue is learned and practised. But few men so well understand their true interests as to make a just estimate of these opportunities; the greater part murmuring at They strive against them as injuries, and by their impatience multiply crimes, where they might largely have increased their virtues. "Wherefore," saith Solomon,

"is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Sufferings are the price with which we should purchase wisdom, the only means of attaining her. This price is now put into our hands by an overruling necessity. God forces us into his school, whether we will learn there or no; we must have crosses, whatever use we make of them. Yet such is the folly of men, they often pay the price of wisdom, without making the purchase of it. "They have no heart to it," saith Solomon. They have not the sense to discern that every event is the will of God, and that the will of God ought to be submitted to; they have not the courage to sacrifice their own wills, although it comes in competition with the declared will of their Maker. Reasonable as this is, they have not the heart to do it. So they suffer in vain, and pass their lives in unprofitable calamities, for crosses are inevitable; neither grandeur, nor wisdom, nor innocence can escape from them; and they are burdens to all; but they are benefits only to those who take them up, and break their self-will by a voluntary acceptance of them.

Is there in nature a more self-evident truth than this, that the creature ought to submit and conform his will to the will of the Creator? Now, such submission cannot take place when the dispensations of Providence concur with human wishes; but in crosses it is put to the trial; and they who upon such occasions refuse to give God the preference, the best we can hope for them is, that they may live to repent it.—[John Heylyn, D. D.

When Satan seeth a man strongly and comfortably walk with God, he cannot endure that a creature of meaner rank by creation than himself, should enjoy such happiness.—[Bramwell.

"Eternal conformity unto the habitual grace and holiness of Christ is the fundamental design of a Christian life."—[Dr. Owen.

Christian Perfection.

A SKETCH.

"THEREFORE, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. vi. 1-2.

The Holy Ghost charges the Hebrew Christians with immaturity of spiritual growth. They were unskilful in the word of righteousness. They needed milk, and not strong meat. Keep in mind, this charge is made against a body of Christians already standing in the rank of a Christian church. This fact is of great argumentative force.—Chap. 5th.

The Holy Ghost intimates the state of perfection, unto which these Christians should have attained. There is a state (perfect or adult,) hitherto neglected, now placed before them for their pursuit and acquisition.

From this text we draw forth what may be called Christian Perfection.

I. The Doctrine STATED and ILLUSTRATED.

1. STATED-

Christian life, in the soul, begins in regeneration, (as the word imports) and continues into a state of maturity, "a perfect man unto the measure of the stature of the fulness of Christ."—Eph. iv. 13.

2. ILLUSTRATED—

- 1. Truth, in the soul, is compared to seed cast into the earth. The seed germinates; this is the new birth. The process of growth continues, till it finishes in maturity.
- 2. "From nature to grace," is compared to a cyon from the wild olive being grafted into the cultivated olive. Then it becomes a part of the tree—then blossoms—then produces fruit—then yields its increase.
- 3. "The branches," attached to Christ, "the true vine," furnish another beautiful illustration of the perfecting process.—John xv. 1-3.

- II. The Doctrine shown in those elemental principles of the "doctrine of Christ," laid in the "foundation," on which the completed Christian is reared into maturity.
- 1. Class First—" Repentance from dead works;" such works as the law sentenced with death—" Faith toward God;" "That he is, and that he is a rewarder of them that diligently seek him."
- 2. Class Second—"The doctrine of baptisms;" the washings of the old dispensation, and Christian baptism—"Laying on of hands;" the gift of the Holy Ghost was bestowed very early in the convert's experience, even prior to baptism by water, as in the house of Cornelius.
- 3. Class Third—"Resurrection of the dead;" this was fundamental to the Christian System. 1st. Cor. xv.—"Eternal judgment," whose awards to both the righteous, and the wicked, are changeless through endless duration.
- 4. A gracious experience of the Gospel thus far amounts to the laying of a permanent foundation for the later and higher attainments of Christianity. Such a soul-experience proves adoption into the family of God. And this must be left, "to go on (or be borne on) unto perfection."
- III. This LAW OF PROGRESS is demonstrated by analogy.
- 1. In the life of a scholar, the steps are letters, syllables, words, phrases, sentences, paragraphs, discourses, up into books, and then into all knowledge.
- 2. In the course of a mathematician, the method is from letters, or figures, to signs, to axioms, to rules, to even the most extended theorems, problems, etc.

These analogies, are more applicable and convincing, from the truthful figure in general use among all evangelical Christians, that we are in the school of Christ, learning like the disciple of the ancient Pharisee. The term disciple (discipulus) shows the proof to be perfect, and competent.

3. In the work of a master architect,

he causes the site for the temple to be prepared—lays the foundation—rears his superstructure—and finally finishes it. God is the master builder in the Christian life. He intends to finish every work that he has begun. Whenever, therefore, the above foundation is laid, there the word of God "go on unto perfection" is imperative.

IV. Shown also by the EXAMPLES put forth in Scripture of those NOT OBEYING THIS LAW OF CHRISTIAN PERFECTION.

1. The slothful, who hide in the earth, and do not use their Lord's money.

2. Gal. iii. 1-4. They "did run well"—began "in the spirit"—were ending "in the flesh"—did not "go on unto perfection."

3. Rev. ii. 1-5. The church at Ephesus left their first love. They stopped at elemental principles. Hence the justice of the threat, "I will remove the candlestick out of his place."

4. Also, those other fearful examples of apostasy, recorded in the sacred record. Hymeneus, Philetus, Alexander, etc. One more, on account of its notoriety,—the church at Corinth, afterwards reclaimed.

V. Proved and illustrated by EXAMPLES OF THOSE WHO DID "GO ON UNTO PERFECTION."

1. The infant church awaiting the Pentecost.

2. The church immediately after that event.

3. Specially, Stephen, who was regenerated, sanctified wholly, called to the deaconship, mighty in the word of God, and glorified, within the space of two years, at the farthest.

A word of conclusion. What is this Christian perfection, therefore? We answer, maturity of Christian character and life, ripened into perfectness under the enjoyment of entire holiness, experienced VERY EARLY in our Christian career.

"Trouble and perplexity drive me to prayer; and prayer drives away perplexity and trouble."—[Melanethon.

Reminiscence.

"He being dead, yet speaketh."

How our affections cling to the memory of a departed friend! We would gladly have every other sorrow healed; but sorrow for the dead, we love to cherish. Especially is this true of the friends of our lamented Brother Phim, for the "Remembrance of the just is blessed." When we call to mind his ardent zeal in the cause of Christ, his selfsacrificing spirit, his fervency in prayer, his uniform cheerfulness in the midst of trials, his unwavering faith in God; it stimulates us to greater activity in the divine life, and encourages us to bear the consecrated cross. Those who knew him at the time of his conversion, and witnessed his advancement and growth in grace, rejoiced that the Lord was preparing a light to move out, and make aggresssions on the kingdom of darkness. They foresaw his future course, and gladly cleared the way before him. It will be a memorable evening to the little company that were assembled, when he, with another friend, submitted to do all the will of God; to walk in all the light of holiness. What a flood of glory descended upon us, filling our hearts and inspiring our tongues with love and praise; a heavenly atmosphere surrounded us, and it was not until the hour of two in the morning, that we consented to leave the hallowed place. But the Lord does not lavish blessings upon us to remain unimproved, or to be improved alone on ourselves. It was not long before his duty became unmistakably plain. He must preach the everlasting Gospel. For a while he was in much heaviness, and his spirituality seemed in a degree to decline. He submitted his convictions to the severest tests, and at last (although reluctantly, because of the high vocation,) consented to join the conference, and was sent to the O-Circuit, Monroe County, New York.

There the Lord gave him new proofs of his sustaining grace, as the following letter, written by him to a friend, after he had been on his charge a short time, will show. Perhaps it will remove difficulties from the mind of some young servant of God, who thinks, as he did, that he must sacrifice a long life to the itinerancy, when the portals of heaven may be already opening to receive him. Here is a copy of it:

"Dear Brother A-, I wish you were here. I long to see you, for I wish to talk with you about Time, God, and Eternity. Oh, how wonderful is the past to me, and how strange the present! I often start up, as from a dream, and ask myself, where am I? I look back, and, but yesterday, I was an unconverted boy, in C _____. I can account for those daysbut the time that has elapsed since is all a mystery to me. You know something of the deep waters through which my soul has passed, and notwithstanding the fiery ordeal which at times has been worse than death, I sometimes feel that it cannot be that I must be a wandering itinerant all my days. When my mind runs back to the scenes of my childhood, the home of my father, the widowed mother, I have left-I almost regret that I ever accepted a license to preach. You may think, my dear brother, that this is not right, but remember you have never left home, and friends, and the active business of life which, for years, had been a part of your existence, and entered upon a work entirely new; and not only new, but with importance and responsibility, as high as heaven, as vast as eternity, as deep as hell. Oh, how can I perform such work as thisone so unqualified, so poorly prepared even to secure my own salvation, how can I think of leading others?

"But, Brother A—, I must make some acknowledgments, which are to the glory of God, and my own peace. The first years of my Christian experience were years of peace and advancement in the divine life. But the last six months were months of sorrow, darkness, and spiritual death. But since conference, or since I settled the question to preach, especially since I came

to O—— Circuit, my spiritual life never was stronger, I have never felt more of the divine presence, and while I have gone tremblingly to the house of God, to preach the everlasting Gospel to this people, I have never felt more of the power that comes from above to shine upon my subject, to warm my heart, and enlarge my soul. And when I have started off, to my second appointment, the sweet heavenly promise has been applied to my soul 'Lo, I am with you alway, even unto the end of the world.'

"The path of duty, Brother A——, is not only the path of safety, but of peace, light, and glory. And when the soul is filled with this glory, let thunder roar, let lightnings flash, or earth dissolve in fire, all is glory. Oh, for this heavenly fire to burn in all our hearts! Send it, Lord, in all its mighty, saving power.

"Yours in Christ, C. P."

Thus he rejoiced, and proved to be emphatically a laborer in the vineyard of the Lord. He saw the narrow way, in all its glory, and he "shunned not to declare the whole counsel of God," and his efforts were attended with marked success. But how mysterious are the ways of the Unsearchable! Before that conference year closed, his toils were ended, and the long journey of life, as it seemed to him, was summed up in a few short months—the cholera, in an unlooked for hour, prostrated his athletic form, and rent the tenement of clay, and his freed spirit passed triumphantly away. But, how truly did the grace that sustained him in life support in death! Although sanguine with hopes of future usefulness, full of vigor and energy, and entering a new field of labor, with all its interests—yet he could die in the triumphs of faith. For, while a large circle of friends, his loved brothers and sisters, his widowed mother, and his young and devoted wife, surrounded him, and their hearts were being wrung with grief at seeing him enter the cold waters of death, yet he exclaimed "The saints as they flock from the regions terrestrial,

In loud hallelujahs their voices shall raise,"
"The song of Redemption shall echo through
heaven

Our souls will respond 'To Immanuel be given All glory and bonor, all might and dominion, Who brought us through grace to the Eden of love.'"

Oh, who does not wish to die the death of the righteous? Who does not wish to prove the power of divine love, to buoy up the heart in the stern conflicts of life? May the remembrance of such victorious faith in life and death, have its designed effects on all our hearts, and win us from the world to the higher walks of holiness and heaven.

COVINGTON, April 24th. E.

[The above communication was mislaid for a while; hence its late appearance.— EDS.]

Be Sober.

BY ELIZABETH E. WILLITS

This injunction of the apostle is manifestly too little observed or thought of by those professing to be the followers of him who was a " man of sorrows and acquainted with grief." The individual who places a proper estimate upon the value of time will not squander it away in light and trifling conversation, but, with a sense of the responsibility resting upon him, will be sober, thoughtful, even while engaged in cheerful conversation. Levity always tends more or less to dissipate the mind, and render it unfit for serious or profitable meditation or reflection, and hence should not be indulged in by persons who wish to live religiously or rationally. It is well to be cheerful and even innocently gay, and especially when the mind needs relaxation; but, let it be ever remembered, that there is a marked more than others?"

difference between this and a light and thoughtless frame of mind. It is the duty, as well as the privilege, of the Christian, to cultivate a cheerful, happy disposition; this is enjoined in the sacred Scriptures; but jesting and foolish talking are expressly forbidden. But, are we not grieved to witness almost daily, and that, too, in the persons of those who have professedly given up the world and its vain conversation, the disposition to trifle-to jest-and to indulge as freely in these particulars, as those who make no pretensions to piety? We have only to refer to the Savior of mankind, as our example, in this, as in all things else. He was ever serious -thoughtful. He felt he had a mission to fulfil, and this so occupied his thoughts, that he had no time to spend in vain or unprofitable conversation. Like him, all who are his true followers, have a work to do; and, pressed with the weight of responsibility resting upon them, will be sober, watchful, prayerful. So vast are the consequences that depend upon our course of action in this life—so momentous the interests of the deathless spirit—that nothing less than a sober, serious frame of mind can qualify us for the faithful performance of those solemn obligations resting upon us in this life. They who are at ease in Zion, are wanting in that sobriety so much enjoined by the apostles; but a sober mind, and a grave deportment are among the most striking characteristics of the true and faithful servant of the Lord. Sober Christians are they, whose rejoicing is in the Lord, and not in the vain delights They rejoice, "because their of earth. names are written in heaven," and "their joy no man taketh away." Not so with the thoughtless travellers to Zion's land. They may rejoice in times of prosperity, but, let affliction or adversity overtake them, and they are overwhelmed by sorrow, and mourn as those who have no hope. Thus it is that an infidel world is confirmed in the belief that Christianity is a delusion, while they say to its professors, "What do ye

Editorial Miscellany.

A Voice from the South.

THE following letter has come to hand, breathing so fraternal and kindly a spirit, that we are led to give it entire to our readers. The desire expressed by the writer for communion and personal acquaintance with the friends of holiness, has suggested to our mind a matter, of which we have often thought before, viz., the practicability of holding, in some central locality, a convention of persons interested in this subject. We would not have it confined to any particular denomination of Christians, for holiness ignores such boundary lines. Nor would we have it for the discussion of those abstract questions, on which an honest diversity of opinion is held. There would be no fear of any thing of this kind if we came together in the fulness of the blessing of the Gospel. Who can estimate the results of such a gathering! Let our friends in the different churches, think of this matter, and say in our ear what they think advisable. Every great interest has had the benefit of intelligent and concerted movement in their favor; but this subject, of so much moment to the churches of Christ, and full of the intensest interest to those who enjoy the blessed purity of the Gospel, has not yet been thus favored.

Dear Brother Degen :

I have an inextinguishable desire to visit the friends of holiness in New York and Boston. I want to sit at their feet. My dearest sympathics are all enlisted in behalf of the cause of holiness. There is, I feel, and feel most deeply, a unity of spirit which characterizes the votaries of this most glorious truth. Yes! and it comes down to us from other years. The names of Wesley, of Fletcher, of Bramwell of Ann Cutler, and a host of worthies, whose memory is sacred to the lovers of truth, have

spirits still live with the church of God on earth, and mingle with the devoted followers of Jesus. Oh, that we could enkindle our devotions where theirs were; that we could breathe the heavenly atmosphere in which they lived and moved, and had their spiritual being! May God help us. These are perilous times, my brother. But critical as they are, I cannot say that I fear. So strongly grounded is my own faith in the God of providence, as well as the God of grace, that I cannot say that I fear! But, then, these are times which call for mighty prayer and vigorous faith from the people of God, that in mercy, and not in judgment, the nations may be visited. Amid the storms of passion and war, that now and then convulse the nations, truth, tempest tossed, is often submerged by the waves of concussion that follow. God grant this may not be the case with our nation. Doubtless, the deserts of our own national demerits are great, but Jesus hath atoned for the nations, and to him, as our Paraelete, we turn. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The sword may purge, but nothing but the Gospel can purify. And we have unlimited faith in its ability to effect this. God will. God has seen this end accomplished, in the word of his own prophets. Man would shorten the day, forgetting that, with the Lord, one day is as a thousand years, and a thousand years as one day. Sometimes, I am ready to infer, that, as yet, we live in the dawn of an approaching Gospel day. Taking the past for our criterion, this must be so. Why, when we read of the fulness of the prophetical promises, descriptive of the final results of the Gospel among the nations, are we not shut up to this conclusion; that we are living in that age of the Gospel creation when the Spirit sent forth is brooding upon the waters; that although God has said "Let there be light," and there is light, the sun takes not his burning central stand in the mid-heaven? Pardon me, my brother, I do think I shall at least be in New York, within a few weeks-perhaps in your office, at Boston. At the feet of Jesus, I can truly say, geographical boundaries have nought to do with Christian sympathy or fellowship. nover died; they are not entombed; their Church creeds cannot bind the heart, nor ecclesiastical councils cramp the full feeling of the soul. Pray for your stranger brother, in the Gospel.

J. W. Pearson.

KINSTON, N. C., July, 1856.

The Bible Times.

Such is the title of a small monthly sheet, edited and published by Rev. T. H. Stockton, Baltimore, Maryland. It is devoted to the promotion of all Bible interests, in homes, schools, colleges, theological seminaries, churches, voluntary associations, asylums of benevolence, state institutions, routes of travel, and all places of business and pleasure; in a word, among all ages, classes, and conditions of the people in our own country, and in other countries, wherever it can be circulated.

Besides the paper, Dr. Stockton is issuing as rapidly as the public patronage will justify, BIBLE TRACTS, or, in other words, the several Books of the Bible, published in tract form. The project, though novel, to our mind, is one of great usefulness and importance. No human production, however excellent in itself, can make its appeals to the heart with the directness, force, and authority of God's Word. The tendency of this age of book-making is to substitute the words of man for the Word of God. This error the doctor, in his enterprise, is endeavoring to counteract. So deeply have we been impressed with its usefulness, that we have consented to make our office a depository for these tracts and publications, and to act as agent for their circulation. The Bible Times is furnished for 25 cents for the volume, beginning with April, and ending with December. Five copies to one address for \$1; twelve copies for \$2, etc.

The Central Idea of Christianity.

This able work, recently published by us, is meeting the reception it deserves from the public. The Press teems with the most flattering notices, and private correspondence gives testimony to its real merit. We invite the co-operation of our friends in its circulation. Below we append a few lines just received from Rev. Dr. Upham, of Bowdoin College:

Brunswick, Maine, July 30, 1856. Rev. Mr Degen.

Dear Sir.—I received a few days since Dr. Peck's new work, the Central Idea of Christianity; for which I wish to express my acknowledgment and thanks. You will naturally understand how much I feel interested in such a work from such a source. Having deeply felt for many years the importance of the great truth designed to be inculcated in this publication, I rejoice, that it is now placed before the public in a style simple and forcible, and with clearness of arrangement, and strength of argument. I hope the work will be widely circulated; and the means of leading many to a higher experimental life.

Very sincerely yours.

THOMAS C. UPHAM.

A Mislaid Letter.

A letter from Rev. J. A. D., containing items of business and certain inquiries on the subject of holiness, in passing through the business department, was by some means or other mislaid. We have no recollection of the queries proposed by our brother, or we would attempt a reply. If he considers them of sufficient importance, he will favor us by stating them again, and we will cheerfully do what we can to remove the difficulties, under which his mind labors.

Book Notices.

THE CONVERT'S COUNSELLOR, Respecting his Church Relation; or Popular Objections to Methodism considered and answered. By Daniel Wise.

The frank, out-spoken counsels, given in this book, are from a Methodist preacher, fully believing the superiority of his system, to those who have been converted through Methodist instrumentalities. Many will condemn it for its sectarianism, and we confess, we have no partiality for works of this character. And yet, we question whether any unprejudiced mind will deny, that the recent assaults made on Methodism, does not justify something of this kind in self-defence. We deplore the bigotry that is allowed a lodgment in certain Chris-

tian (?) hearts, and devoutly pray that the Church may be brought into such sweet unity to Christ, that these partition walls may be lost sight of. For sale by J. P. Magee, Boston.

THE IMITATION OF CHRIST. By Thomas a Kempis. Rendered into English, from the original Latin, by John Payne. With an Introductory Essay, by Thomas Chalmers, D. D. Edited by H. Malcom, D. D. With a Life of the Author, by C. Ulmann, D. D.

We have given the whole of the title page, that the reader may have, at a glance, the leading excellencies of this new and improved edition of an old and deservedly popular work. Not least among its attractions, is the Life of Kempis, himself. This occupies some fifty pages of the volume, and exhibits the results of that thoroughness of research, and that critical method of investigation, for which the scholars of Germany are distinguished. Added to this, it is printed on good paper, in large, clear type, and is furnished with a full table of contents and plan of the work. Published by Gould & Lincoln, 59 Washington Street, Boston. New York : Sheldon, Blakeman & Co. Cincinnati : George S. Blanchard.

THE SACRED HOUR. By Rev. Maxwell P. Gaddis. Cincinnati: Printed at the Methodist Book Concern, for the author.

This book is made up mostly of correspondence between two kindred spirits, who had covenanted together to observe a course of fasting, reading the Scriptures, and prayer; and to stimulate and encourage each other, in their Christian pilgrimage, an hour of prayer was fixed upon, which was frequently called "The Sacred Hour"—hence the title. Miss Sallie K. Caldwell, whose religious life is chiefly brought to view, was evidently a sincere and eminently devoted Christian. Such books cannot fail to do good. In future numbers, we will give our readers some extracts.

THE GIFT OF POWER; or, the Special Influences of the Holy Spirit, the need of the Church. By Rev. S. H. Platt. With an Introduction, by Rev. N. Bangs, D. D. New York: for sale by Carlton & Porter; and by the Author, at Northville, Connecticut; also by N. Tibbals, 100 Nassau Street, New York.

The points discussed by our author are the following: I. The work, or duty of the Church. II. Her resources. III. Her faithfulness, in the use of those resources. IV. Some leading facts and tendencies of the times. V. The voice of God to the Church in view of these facts.

VI. How shall this gift be obtained? VII. The consequences of obedience and disobedience. Topics of deeper interest to the church could not be presented for her consideration. Much as we may deprecate and deplore it, the fact cannot be concealed, that Christianity in our day, is losing much of its aggressive character. The array of statistical testimony, adduced by our author, is perfectly startling. In a private note, he informs us, that in one of our own Conferences, there has been a decrease, during the past year, of 1,700 members. It behooves us then, to make a dispassionate inquiry into the cause of this state of things. This is done in the volume before us with an ability and temper that does credit to the head and heart of the author. There is an originality and freshness about his style that we admire, and though we are not prepared, just now, to endorse all the writer's positions, we are free to confess, that they have made a profound impression on our mind. We heartily recommend it to the church at large.

We have received from H. Hoyt, the Agent of American Sunday School Union, No. 9 Cornhill, the following attractive volumes:

THE BOOK OF SUNDAY PICTURES, Old Testament.

There are two volumes bearing this title,—the one embracing the Bible history, from Adam to Joseph,—the other continuing it from Moses to Samson, and from David to Daniel. They are both embellished with highly colored and beautifully executed engravings, which are explained in language and style which children can appreciate. A capital present from a Christian parent to his children.

CITY SIGHTS FOR COUNTRY EYES.

This is also a picture-book, adapted for the week day, as the other was for the Sabbath. Each picture has its explanation given, printed in variously colored ink, to which a useful moral is appended.

THE LITTLE MISSIONARY; or, a Biographical Sketch of Gratia Olive Leonard.

The story of a child of uncommon grace and loveliness, told in a mother's language.

SKETCHES OF CHARACTER, for the Admonition and Improvement of Sunday School Teachers.

of God to the Church in view of these facts. | Full of interest, and containing some capital hints for Sunday School teachers.

The Possibility of Christians living without Sin.

NO. VI.

BY REV. J. BATE.

I PROPOSE to continue the argument from the teachings of the apostles.

1 Thess. ii. 10 .- "We are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe." Here St. Paul declares to the Thessalonians how he and his colaborers had lived among them in a holy, just and blameless life. He appeals to them and to God as witnesses of the fact. There was no deception; for they had seen with their own eves their sinless manner of public walk before them. And God, the also spied out all their private as well as public life; and such was the apostle's inward sense of integrity and holiness, that spent, to which he is "called." he could even refer to God, to bear testiwhite in the blood of the Lamb.

1 Thess. ii. 12, 13.—"That ye should walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh approbation and reward of Him who is the love one another with a pure heart fer-

holy and ever-blessed God? Were he spotted with corruption, then a "walk" corresponding with his nature would be worthy of him; but his nature, his will, his word, his heaven, as they exist in themselves, and in their relation to man, are holy, and nothing less than a life corresponding in nature with them is "worthy" The "kingdom and glory" to of him. which he has called his people, make it imperative upon them to live a holy life; for nothing that is unholy hath entrance there, and "without holiness no man can see the Lord." And then the term "walk" denotes that this Christian experience is not to be anticipated in death, or in another world, but that it is to be expected now. It implies that the Christian should, living. They had been observers of their at the present, and through all the future, pursue and follow on in this state of grace. holy, the just, and the omniscient One, had He should "walk worthy of God," be active and progressive in honoring his Lord, by a life "holily, justly, and unblamably"

And, in reference to the 13th verse, it is mony to the sinlessness of his life in their stated that they had received the words of midst. The economy of grace which pro- God, which worked effectually in them that vided for the holy, just and unblamable believed. The word "believed" at once life of the apostles, has provided the same indicates the characters intended-Chrisfor all Christians. All Christians may not tians. They had partaken of the good be apostles in gifts, operations and useful- word of God. It was in them. It was in ness, but all may be in their conformity to them actively, livingly, not inert and dead, the will of Heaven. An apostle could no as mere sentiment and theory. It "workmore enter "the joy of his Lord" without eth effectually." What, I ask, is the effectholiness than the humblest member of the ual working of the word of God in them church. Both alike must pass the same that believe? An answer to this question way-wash their robes and make them will arise from other parts of the Scriptures, which will present to us a beautiful view of the harmony of the truth. "Now ye are clean through the word which I have spoken unto you."-John xv. 3. "Sanctify them through thy truth; thy word is truth."-John xvii. 17. "That he might sanctify and cleanse it (the church) with the washing of water by the word."-Eph. v. 26. "Seeing ye have purified your souls in also in you that believe." Can any thing obeying the truth through the Spirit unto less than a sinless life be "worthy" the unfeigned love of the brethren, see that ye vently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." -1 Peter i. 22, 23. The effectual working of the word, then, in them that believe, is regeneration, purity, cleansing, sanctification, unfeigned love of the brethren, with a pure heart, fervently. All of which terms set forth nothing below a state of life exempt from sin. This is the work that the word of God accomplishes in them that believe, so that they may "walk worthy of God."

1 Thess. iii. 12, 13.—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—iv. 3, 4. "For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor." -iv. 7. "For God hath not called us unto uncleanness, but unto holiness."

Here are a cluster of texts occurring in two chapters in the same epistle, setting forth the truth of the Christian's privilege, to live without sin. If it should be said that all that the apostle speaks of in these passages is the preservation of the body, the "vessel," in sanctification and honor, I reply by asking whether this can be done while the soul remains the subject of sin and dishonor? Do not the sanctification and honor of the one imply the same of the other? The process of grace is not from the body inwards, but from the soul outwards; first, the purity of the spirit, then the sanctity of the flesh. "Unblamable in holiness," "sanctification," "holiness," express the state to which the man complete should arrive. To this state God calls his people. This is his will. The apostle prays that the Lord would do this for them. Is it not attainable? Can we

the apostle misunderstood the inspiration of the spirit, or committed an error in offering the prayer?

1 Thess. v. 15, 23.—In these verses, St. Paul particularizes some negative and positive duties of Christianity, the very performance of which implies the non-commission of sin. He even requires that "all appearance" of evil should be abstained from; and then, in the 24th verse, he invokes the help of God to make the work inward, complete, and universal. "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This text is, perhaps, as plain and full as any that occurs, not that it teaches any other truth than what is discussed; but it sets forth in plainer and fuller language what the apostle mentions, refers to, or implies in other places. This yer c, first of all, expresses the general wish of his heart for Christians - "sanctify you wholly." It thence expresses the particulars included in the general-"the whole spirit, and soul and body." Mark the term "whole," which is expressive of all, entire. This is applicable to each particular mentioned,spirit, soul, body. These constitute the entire man, composed as he is of matter, the body,-life, the spirit,-the immortal part, the soul, Where this sanctification exists, can there be the commission of sin? This sanctification is possible, even in this life, or an inspired apostle would never have prayed for it on behalf of Christians. It is the mind of God respecting his people, or the Spirit would never have inspired the prayer; for he searcheth the mind of God, and knoweth it, and nothing but what was the development of that mind, did the Spirit reveal unto his servants. And then that it is possible, is evident from the concluding part of the prayer; as though the blessing of entire sanctification had been bestowed, and the Thessalonians had it in possession, St. Paul prays that their "whole accuse Jehovah of hypocrisy? Can we say spirit, and soul, and body may be preserved

Jesus Christ," until all danger of relapse in a probationary state had passed away; and they were caught up to meet the Lord in the air, and so evermore dwell with him in the heavenly security of eternal holiness and bliss.

2 Tim. ii. 19, 21, 22.—"Let every one that nameth the name of Christ depart from iniquity." If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." To depart from iniquity, to be a vessel unto honor, to be sanctified, to be meet for the Master's use, to be prepared for every good work, to follow righteousness, faith, etc., are equivalent to living without sin. Sin and these can have no coexistence. To follow the one is to have the other; to possess the one is to have renounced the other.

Titus ii. 10-14.—"That they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denving ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

1. Whoever adorns the religion of Jesus Christ in all things does not commit sin in any thing. If he did, in that one or more respects, he would not adorn His religion. Sin never gave any grace or glory to the religion of Christ. Its very nature and operations are directly averse to it. Nothing but a holy life can develope the principles, illustrate the precepts, delineate the beauties, and exert the power of Christian-

blameless unto the coming of cur Lord her true, native, and undisguised attire. This adornment of the Savior's religion, the apostle calls upon Christians to exemplify. Would he have been so unreasonable as to have made such a demand, if to meet it were impossible?

2. Living "soberly, righteously, and godly"—a life which is peculiar to Christians, and utterly contrary to the life of the "present evil world"-and "denying ungodliness and worldly lusts" is the practical manifestation of a life without sin, and an adornment of "the doctrine of God our Savior in all things." This life, "the grace of God," which hath appeared to all men, teacheth us, who have received this salvation, brought unto us by his grace. The grace of God cannot certainly be accused of teaching an impracticable duty.

3. To make this holy life attainable and practicable to man in his helpless and depraved condition, Jesus Christ "gave himself for us," an offering and ransom to God, to "redeem us from all iniquity," under which we were sold, "and purify unto himself a peculiar people," etc., which is parallel to "adorning the doctrine of God our Savior in all things," and "denying ourselves of all ungodliness," etc. Nothing, then, has been left undone, which Infinite Wisdom considered necessary to elevate man into his proper place of moral purity and grandeur. The Almighty must have intended man to have stood in this character before the world, seeing he has made this ample and adequate provision. He has made nothing in vain.

Heb. x. 14-23.—In these verses, to which the reader is referred, the apostle first speaks of the new covenant into which God had entered with his people, in virtue of, or in connection with, the sacrificial work of Christ. He then speaks of the privilege of Christians who are interested in that covenant, (see verse 19, etc.) They have the "boldness" or "liberty," as the margin reads, to enter into the "holiest" state of the militant church, by the blood of Jesus. ty, so as to adorn her before the world in And, having entered into this state, they

have the privilege, through the priesthood of Christ in heaven, of drawing "nigh with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water."

The whole of this language, (most of which is borrowed from the ritual observed in the entrance of the high priest into the holy place in the Jewish temple,) is admirably descriptive of that high and holy qualification possessed by Christians, who have the privilege of entering into the "holiest by the blood of Jesus." Only the high priest could enter into the holiest place of the temple, but into this state of grace all Christians may enter. They have the liberty in the blood. The living way in the rent flesh of Christ is ever open, and has been consecrated for them. The high priest could enter only once a year, on a certain day, and could remain there only a limited time; but, blessed be God, the Christian may enter into the holiest by the blood of Jesus at any time; he may remain there perpetually. And hence the apostle concludes his views upon this particular by exhorting to stability and faithfulness in the use of the means of grace.—Verses 23-25.

Hebrews xii. 14.—" Follow peace with all men, and holiness, without which no man shall see the Lord." The apostle makes holiness a duty imperative upon Christians, and urges the pursuit of it, and the necessity of its possession, by declaring it to be the condition upon which they would be admitted to a view of their Lord in his glory. Does the apostle require them to follow a bubble blown in the air, which may collapse before reaching? Certainly not. He exhorts them to follow an attainable blessing, which they might always enjoy, and live prepared to " see the Lord," whenever he should send for them in death.

Hebrews xiii. 20, 21.—" Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the

covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." Perfection in "every good work" must imply the non-practice of any evil work; for one cannot be a practical sinner and a practical saint at the same time. Before a man can learn to do well. he must cease to do evil. And then this perfection is requisite to the accomplishment of his will, " make you perfect in every good work to do his will." It is God's will that Christians should be thus perfect, and, in being thus perfect, they do his will. And then this work in Christians, to be "well pleasing," must be the work of faith, love, hope, and every grace which shall be effectual in the subversion and annihilation of all that is contrary to his will. If he work at all, it must be such a work. Any other would be against himself, and against the interests of his people.

The passages increase so much upon searching, and unfold so many views of the important subject before us, that the examination of the minor epistles must remain for a future time. I endeavor to be as concise as justice to each passage will allow.

Afflictions Sanctified.

On, beloved, does your poor heart at last long for all the fulness of God? your soul now athirst for him? Does earth disappoint or wound you; or fail to satisfy the hungerings of your soul? O, it is love, divine love, that plants the thorn in the rose, that plants the tangled briar in your pathway. O, do not try to nerve . yourself up to despise the chastening of the Lord. Neither faint when you are rebuked of him. O, he would gently wean you from earth, that your poor heart may turn fully unto him. That you may so earnestly seek him, that, consistently with his honor, he can give himself to you. But your heart is so wounded and crushed, sheep, through the blood of the everlasting that it seems to your dimmed perception

divine consolation! power to heal. O, do you not believe that he who made your heart, with its noble susceptibilities, can himself meet and fill those cravings? O, come to him, weary and faint. "He will restore your soul, and lead you in paths of rightcousness for his name's sake." He will satisfy you early with his loving-kindness. But your heart clings to the beloved object, notwithstanding it lacerates you. O, shall God give you the desire of your poor heart, or shall he save your soul? Make you holy here? O, there is a point which you may gain, where it will be far sweeter to renounce the dearest object for Christ's sake, than any possession of it could possibly be. Or, otherwise, the promise, "Delight thyself in the Lord, and he shall give thee the desire of thy heart," may be fulfilled to you. The "sanctified wholly" find that God is indulgent, lovingly kind, tenderly merciful. He does not confine his giving to our wants. But as we cheerfully give up all preferences in every real good, and to surprise us by his favors. And, just in proportion as we us, with himself, all things. O, beloved, I would say, Cling to Christ by living faith. there is perfect rest, perfect peace, perfect love, for you. "Thou shalt not limit the holy One of Israel." "I have chosen thee in the furnace of affliction," saith God. What an honor! How precious are those unseen furnaces throughout the whole land, where the cords of the world are burnt off, and the soul is unfettered!—when, from the midst of the flames, it cries, "I will seels my all in thee, O, Jesus!—thou art nation because I have simed against thee!"

that even religion cannot heal, and make it purification unto God by the Holy Spirit is sound and strong. But, beloved, rouse all perfected, the individual exclaims, with your energies, and come to the divine Phy- David, "My soul is even as a weaned sician. O, how will he bind up your child." True, it feels deeply the value of wounds, pouring in the oil and wine of all it cheerfully renounces, and suffers for The extent of your Jesus' sake, but rest, sweet, absolute rest, wounds shall only manifest his almighty it finds in the divine will and love, and cries, ·

> "What sinners value I resign; Lord, 't is enough that thou art mine."

Allegory.

ACTIVE FAITH AND UNBELLEF.

FROM THE "SACRED HOUR" BY REV. MAXWELL P. GAD-DIS, AUTHOR OF "FOOTPRINTS OF AN ITINERANT."

A disposition to distrust the gracious. providence of God, and to fear that he will at last forsake us, has been the "infirmity" of the people of God in all ages. Unbelief dishonors God; discredits his word and gospel too. Never let us give way to it. It wrongs three of the attributes of Deity. FIRST, his wisdom, as if God did not know what was best for us. SECOND, his power, as if he lacked the ability to execute, etc. THIRD, his faithfulness, as if he would not perform all that he has promised.

O, my sister, dismiss your fears. "Have aside from his will, he loves to indulge us faith in God." It will not be long until the Master will say, "Call the laborers, and give them their hire." Should I never cheerfully renounce all for him, he gives to speak to you again till we meet in glory,

> A recent traveller, walking among the ruins of Herculaneum, found his way to the graveyard, which had been buried for ages. He discovered a device upon an ancient tomb of a ship just landed in port, with all her sails folded up.

> A beautiful and expressive figure of the close of the Christian's voyage over the tempestuous sea of human life.

Was it fancy, or did I not see two pilmy portion, O, God; I will bear thine indig- grims journeying through the wilderness of this world toward the land of promise, the Then, when all is surrendered, commences heaven of eternal rest in glory? As I real rest, real peace, and, when the work of hastily approached the i, eager to learn the

that the name of one was UNBELIEF, and the other ACTIVE FAITH.

Unbelief was a man of diminutive stature; with a sunken eye, blanched cheek, and woe-begone countenance. He moved slowly, and occasionally walked with a faltering step.

Active Faith was a lofty personage, of noble mien, ruddy cheeks, and keen vision. He walked with an elastic step, and wore almost continually a smiling countenance.

Unperceived as I followed them on their journey, I heard the following interesting conversation:

Unbelief accosted Active Faith in the following manner:

Whither goest thou, pilgrim stranger? What is thy name, and where is thy place of destination?

Active Faith responds: My name is Living, or Active Faith. I am journeying to the place which the Lord said I will give it thee.

Have you never learned to sing that sweet song:

"The land of glory lies Beyond old Jordan's stream; A region in the skies, Where fields are fresh and green."

Come, fellow pilgrim, and accompany me, and it shall come to pass that whatsoever goodness the Lord does to me, he will do to thee also. Come, let us urge our way onward as the day goeth away, and the shadows of the evening are lengthened out.

Unbelief. I am glad that I have met with you, "pilgrim warrior." I have started for the same goodly country; but, alas! my soul has been much discouraged "because of the way."

Active Paith. Fellow pilgrim, gird up the loins of thy mind. Be sober, and hope to the end for the grace that is to be brought unto thee at the revelation of Jesus Christ. Remember that precious promise, "He that endureth to the end-

theme of their conversation, I perceived the same shall be saved." Let us unite to sing,

> "The rougher the way the shorter our stay. And the storms that arise-Shall gloriously hurry us home to the skies."

Were there no graves in Egypt? Why has God brought us out into the wilderness to die? This is a land that eats up its inhabitants. We shall one day surely perish with hunger, or fall by the edge of the sword.

Active Faith. Fear not, thou worm Jacob. Our God feeds the young ravens when they cry, and takes care of oxen and sheep. He has numbered even the hairs of your head. Do you not recollect this promise? Thy bread shall be given thee, and thy water shall be sure. He will disposses all our enemies, and drive them out before our face. "One shall chase a thousand, and two put ten thousand to flight."

"His word our light, his hand our guide, A fire by night, a cloud by day, O'er mountain, plain, or billowy tide, We urge our undiverted way; With such a guide close by our side, We cannot fail, we cannot stray."

Unbelief. My soul is still cast down within me. My enemies continually say unto me "Where is now thy God?" Day and night they reproach me, saying, Persecute and take him; the Lord hath forsaken him.

Active Faith. He that keepeth Israel doth not slumber nor sleep. Our God is near at hand, and not afar off. He that toucheth the apple of his eye. O, think of that sweet promise, When thou passest through the waters, it shall not overflow thee, and through the fires, they shall not kindle upon thee; I am thy God; yea, I will uphold thee by the right hand of my righteousness. Dismiss your fears, and let us sing,

"While thou art intimately nigh, Who then shall violate our rest, Sin, earth and hell I now defy; I lean upon my Savior's breast." Unbelief. But is it not written, somewhere in the Scriptures, that God will cast off forever; that he will be favorable no more?

Active Faith. O, no. But it is thus written for your encouragement,—"Though he cause grief, yet will he have compassion. His anger endureth for a moment." "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

"Can a woman forget her child, that she should not have compassion on the son of her worsh? Yea, she may forget; yet will I not forget thee. Mine is an unchanging love; higher than the highest above; deeper than the depths beneath. Behold, I have grayen thee upon the palms of my hands; set thee as a self upon my heart, and a signet upon my arm."

Unbelief. Is not his mercy clean gone forever?

Active Faith. O, no. It is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them. It endureth unto all generations.

Unbelief. Has not God forgotten to be gracious?

Active l'alth. I answer, no. He is full of companion. "As a father pitieth his children, so the Lord pitieth them that fear him." Then

"Give to the winds thy fears, "Hope, and he undismayed."

Unbelief. Has not God in anger shut up his tender mergies?

Active Faith: O, no. They are new every marning. His compassion fails not; therefore we are not consumed.

"" He'll never quench the smoking flax, But raise it to a flame; The bruised reed he 'II never break, Nor norm the meanest name." Unbelief. My strength and hope is perished from the Lord. I know that I shall fall one day by the hand of Saul.

Active Faith. The Lord has been my hope from my youth up. By my God I shall do valiantly. By my God I have run through a troop, and leaped over a wall. Through Christ strengthening me I can do all things.

Unbelief. I will go mourning all the days of my life. I will go down to the grave in sorrow.

"Ere first I drew my vital breath,
From nature's prison free,
Crosses in number, measure, weight,
Were written, Lord, for me."

Active Faith. I will rejoice in the Lord, and joy in the God of my salvation. In his favor is life. Though weeping may continue for a night, joy will come in the morning. Cheer up:

"For thou, my Shepherd, Friend and Guide, Hast led me gently on; Taught me to lay my fainting head, On Christ, the corner stone."

Unbelief. All these things make against me.

Active Faith. And we know that all things work together for good to them that love God; to them who are the called of God, according to his purpose.

"What though thou rulest not, Yet heaven, and earth, and hell, Proclaim God sitteth on the throne, And ruleth all things well."

They have just emerged from the wilderness. The time storm is dying away. Its last angry moan is heard in the distance. They are drawing near the banks of the river.

Unbelief asks once more—Does not his promise fail forevermore?

Active Faith responds, in an audible voice, No, no, no! We have the promise and the oath of God both to assure our hearts. God is not a man that he should lie, neither the son of man that he should

unto death, and I will give thee a crown of life. Now his promises are all yea and amen. Faithful is he who hath promised, who also will do it.

Unbelief.

"Pilgrim, see that stream before thee, Darkly winding through the vale, Should its deadly waves roll o'er thee, Then would not thy courage fail ?"

Active Faith.

"No; that stream hath nothing frightful, To its banks my steps I'll bend; There to plunge will be delightful; There my pilgrimage will end."

Unbelief.

"But timorous mortals start and shrink To cross the narrow sca, And linger, shivering, on the brink, And fear to launch away.

O, could we make those doubts remove, Those gloomy doubts that rise, And see the Canaan that we love, With unbeclouded eyes!"

Active Faith.

"Shudder not to pass the stream, Venture all thy care on him; Him whose dying love and power Stilled its tossing, hushed its roar.

Safe is the expanded wave, Gentle as a summer's eve: Not one object of his care Ever suffered shipwreck there.

See the haven full in view; Love divine shall bear thee through: Trust to that propitious gale; Weigh thine auchor, spread thy sail."

He then turns to Unbelief, and bids him an eternal farewell. Come, Lord Jesus, and come quickly.

With undaunted courage he plunges into the chilly waters of the Jordan of ton. death. After buffeting the boisterous waves for a few painful moments, he is taken in not long; and, if the gate be strait, it of the

repent. He hath said, Be thou faithful of the Lake of Galilee. Soon the wellknown voice of the Captain of his Salvation is heard above the howling of the tempest. saying, "Peace: be still."

> The ragings of the storm cease. The Faithful Pilgrim "looks aloft," and beholds inscribed in letters of gold, upon the banner of salvation, as it floats triumphantly in the breeze-

HOMEWARD BOUND!

FOR THE CITY OF THE NEW JERUSALEM!

Then, with an exulting spirit, he raises his voice in a farewell song to earth.

"When for eternal worlds we steer, And seas are calm, and skies are clear, And faith in lively exercise, The distant hills of Canaan rise, The soul for joy now claps her wings, And loud her heavenly sonnet sings, Vain world, adieu.

With cheerful hope her eyes explore Each landmark on the distant shore; The trees of life, the pastures green, The golden streets, the crystal stream: Again for joy she claps her wings, And loud her heavenly anthem sings, I am going home.

The nearer still she draws to land, More eager all her powers expand; With steady helm, and free bent sail; Her anchor drops within the vail. And now for joy she folds her wing And her celestial sonnet sings,

I AM SAFE AT HOME!"

"A MAN man may go to heaven without health, without riches, without honors. without learning, without friends; but he can never get there without Christ."-[Dyer.

"A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof."-[Hin-

"If the way to heaven be mirrow, it i by the Life Boat, commanded by the Pilot into endless life."-[Bp. Beveridge.

Personal Experience.

The following communication is from a lady in the Congregational Church to the wife of one of our elergymen. It is truly encouraging to see how, by the providence of God, our sister churches are led to drink of the waters of full salvation. What incentive does it furnish to the lovers of holiness to be steadfast, unmovable, always abounding in the work of the Lord!

My dear Sister,-

An compliance with your request, will endeavor to state to you briefly the dealme in "a way I knew not."

First, let me glance at my former experi-" the were one Heat way."

was near, and imparted many gracious answers to my humble supplications; and I felt supported and comforted. A few weeks before camp meeting, which was held in August, I listened to a sermon on sanctification delivered by Rev. C. B. R., of the E. M. Conference. This aroused not only the prejudices of my education, but the bitterest feelings of my heart against the doctrine. On our way from the service my companion, knowing that our views were not precisely identical on that controverted subject, inquired how I liked the ings of the Lord with me, and how he led discourse. I replied, I did not believe all of it; and he dismissed the subject.

While Brother R. was dwelling upon ence. In July, 1846, I felt that God, for "the remains of sin in the heart after justi-Christ's sake, had pardoned my sins. The fication," in my mind, opposed his docfollowing January, I joined the Congrega- trine, by referring to "the new birth," when tional Church; but I fear that I did not old things are passed away, etc. In a morealize, as I should have done, the solem- ment after replying to my companion, the nity of the act of covenanting with God to question was applied with force to my be his forever; for O, how soon did I break mind, "Have I no remains of sin in my my coverant vows! For three years, I heart, and yet I believe I have received lived as a worldly-minded professor, indulg- justification? I felt condemned in a moing in pride, anger, self-will, and many ment. I looked at my life, my sinful heart, other sine, scarcely having the form of god- at the requirements of God, and I asked liness, much less its power. For weeks, myself, "How can I stand before him?" and even months, I reglected secret prayer; I felt that I was far from being what God often retining to rest without commending required me to be. 1 spent two days on my self to God, and arising without a word the camp ground, carnestly desiring the of thurtfulness for his protecting care. blessing of God, and felt that my spiritual Often did the spirit touch my heart, and strength was renewed, though "the more with penitence would I confess my sins to excellent way" was not presented to my God, and resolve to live more devoted to mind. The following week, "Wallace on him; but I would soon neglect my closet Holiness," providential y came to my hand. duties, and again wander. Thus I lived, I read it with interest; felt its reasonablesiming and repenting, not apprehending ness, and that to be holy was a commandment which God made to all his children. I married, and become associated with It seems that the Lord was opening the Methodist, and occasionall neard their way for a fuller reception of the truth by preaching. They years longer I lived in me; for, during the same week, he sent me nearly the street way, though conviction of 'Mrs. Palmer's Way of Holiness. From it my need of in we grace gradually deepened. I received much light, and resolved to seek During the winter of '50, my companion the blessing. I began with prayer and was prosted and long and distressing self-examination; and, in searching for my illness, and I are driven to the throne of evidence of justification before God, I found grace, not call in his behalf, but for divine no ray of hope. I felt as a condemned support aniel to res and trials. The Lord sinner, having sinned even against the light tress was such that, for two nights, I could not sleep. I continued pleading at the throne of grace till the Lord spoke peace to my troubled soul, and I could look up, and with confidence say, "Abba, Father!" "My Lord, and my God!" I felt the pardoning love of God; yet my soul was not fully satisfied. I wanted to be wholly the Lord's. I felt that present salvation alone would keep me in a justified state; that, as I had received new light with respect to God's requirements, I should be held of the Lord, to consecrate all to him; to lay all upon the "altar that sanctifieth the gift." I began to give up, one by one, the offeri gs he required,-myself, my time, talents, reputation, influence, family, possessions. I soon felt an assurance that these, in the strength of the Lord, were all laid upon the altar. When thus assured, I began to look about, and inquire of the Lord if I had any thing more to bring. Yes, a new sacrifice was required of me, an object near and dear. It was nothing less than my own Christian denomination, unknown. I can never doubt but the among whom I had lived from childhood, with whom I had been associated in my Christian course, whom I loved so well, and

that his requirements were just. I imme- "cast up for the ransomed of 1 Lord to diately said, "Let nothing come between walk in." I bless Ged that it is such a Lord to accept my sin-polluted offering for unto God which is our reasonable service." e sus' sake; yet the way seemed dark Charlotte, March, 1356.

and knowledge I had received. My dis- before me. I retired to rest, feeling no assurance that my offering was accepted: but was unable to sleep much; and, at an early hour, on September eleventh, (a day I shall never forget,) I renewedly presented all to the Lord, and asked for direction, for light. I went about my morning duties with not a ray of spiritual light before me-O, how dark even did my room appear on that sunlight morning! I knelt in prayer again a few moments, asking for light, for guidance. Still no light appeared. Again I knelt, and, in anguish of spirit, exclaimed, accountable for the manner in which I "Lord, I have done all I can. I have given used that light. I resolved, in the strength all to thee. I have no power to do more; here, take me as I am, and do with me as seemeth thee good." I felt a sinking into the arms of Infinite Love. In a few moments I was called to attend at the family altar. While reading, and while my companion was engaged in prayer, I felt calm and peaceful. As I commenced to pray, (it being our custom to unite,) the spirit of the Lord was poured out upon me, and I could only praise him for what he had done for my soul.

I felt to praise the Lord in strains before "blood of sprinkling" was applied to my soul-that blood which "cleanseth from all sin." Surely, the Lord hath led me in whose opinion I so much valued and re- "a way I knew not." It we but two spected. Could bear their disapproba- weeks from the time I first kin wought of tion, should they not credit my testimony? the way of holiness before I want the Could I leave them if God required it? witness that the "blood of I will weth were questions presented with great force. from all sin." It is now at mouths I meditated. A looked to God. I felt since I entered that narrow was which is me and my God; and I gave up all in the narrow way; that it is such a self-denying, name of Jesus. I will remark here that eross-bearing way. O, my door vistor, let, I have never felt it a duty to leave my own us ever walk in this path; he as ever keep all denomination. My heart yearns after them, upon the sacred alter-frusting moment by and my prayer is, that they may all search moment in the merits of Christ, and receivcarefully and prayerfully the word of God, ing by faith the application of his blood to and learn from it " the more excellent way," our souls. Thus, shall we "present our the "way of holiness." I plead with the bodies a living sacrifice, holy and acceptable

The Warning Voice.

AN ALLEGORY.

"I say unto all, Watch !"

I THOUGHT I was walking through a valley on a summer's evening; it was surrounded by hals, covered with the most verdant and lovely slopes eye ever rested on; woods of every tender color, and stream in the middle, met my eve at every vast frame.

were lost in wandering flowers and shrubs, spoke to him. entered this beautiful valley, it was sleeping remain so secluded." leaf, and mosey brok, and purple hill. I chastened expression. trees, for and near, were painted in every from word of mine." hue which the sun of summer could shed upon it.

spread their soft wings along the sky, while lingly sat me down by his side.

roses which hung in luxuriant clusters around them, were painted in scarlet stars upon the clear surface.

But as yet in this valley I saw no human being, and I wondered a place so lovely could be for the enjoyment of insects, whose life is but till evening, and the arrowy flight of the glittering birds.

While I was thinking this, an old man, banks of flowers, which fringed a delicious exceeding reverend, with his hair as white as the mountain snow, and the weight of turn. The trees were cut into glades green eighty years upon his furrowed brow, with and grassy, which were lost in the deep his hand leaning on a staff, and his pilgrim's shadows of the overhanging boughs. But dress drawn loosely round him, came for-I could see nothing beyond. The blue sky ward from the wood toward the river, was on all sides set in the varied edges of and having gazed a few moments at the the summer foliage, like a fair picture in a wandering water, in an attitude of deep meditation, he turned, with a sigh, towards At the end of this valley I saw a stately a stone under the shadow of the trees, and palace, surrounded with tall pillars and set down, with his head leaning on his staff. snowy portions, on which the full red rays I drew towards him. He looked up as I of the declining sun were falling in all their approached, and seemed about to rise, but lustre; flights of steps, the tops of which I motioned to him that he should not, and

here and there, met any eye, and far above "Sir," said I, "ean you tell me aught as the stately boughs of the trees rose the to this secluded valley and you fair palace? upper part of the building. When I first It surprises me that so lovely a spot should

in the most oft and gentle light which . The old man paused a moment, time summer's evening could shed on tree, and enough for me to admire his calm eye and

was so delighted with its beauty, that I "Your question is hird to answer at a lingered continually along the windings of word; may be, if you will be content to the blue river, which wound its way through linger here with me for a few hours, till sandy shore and lachy slopes, while on its yonder sun has gone down, you will judge glassy strang the boughs of a hundred better as to your question than you would

I thanked him, and told him I was a pilgrim, with but little to horry me, and The air was still, and stronge bright birds would gladly accept his offer; and accord-

others shot with arrowy flight along the The old man said, "In brief, I would tell verdant branches; insects mused with jewel- you that this valley is called the Valley of led wises would heads of flowers, which Life, and yonder far palace is called, the stood in wild succession along the river's Temple of the World, and belongs to the bank, as if they were lingering to listen to Lord of Life, who owns this whole domain. the music of the stream. Far up the val- A Revel will be there to-night, for the Lord ley the tall snow-white pillars of the palace is away, but he will return before morning were reflected in the river's face, and the to this valley, though at what hour it is uncertain; it may be at midnight, or at the stream. They went past the stone on which first cry of the early bird, or in the morning; and when he comes, those who live in this valley are expected to meet him, to go back with him to his own country; and this valley will then become a wilderness."

The old man sighed, and, fixing his eye on the wandering water, seemed wrapped

up in sad thoughts.

"And you?" asked I, with some hesitation.

"And I am placed here by the Lord, to warn his subjects to be on the watch for his appearing."

"But do they need it," said I, with some surprise; "when the time is so short before his arrival, and the reward so high for those who watch?"

"It is even so," answered he, "as your own eye will presently tell you; indeed, this revel to-night runs great risk for all concerned in it."

I was deeply struck with the old man's words, and there was a silence, when, on a sudden, voices struck on my ear, and forth burnt with the evening light, two figures ing.

whose graceful form scarce touched the watch!" flowers she swept; each was dressed in the . The youth seemed struck with the old purest white, and around the lady's dark man's words, and his laughter eye looked hair a wreath of the whitest roses caught a moment grave; he seemed to larger, the flashes of the rosy light; her dress was while the youth by her side beamed with wears away." So spoke Leila. curls round his brow, and the slight curl of says; there may be semething he it." - ; his side, as the figures drew towards the Roland?"

the old man was sitting; but, as they did so, I saw the youth looked gaily up towards the marble palace, and laughed in his passionate merriment; his very eye laughed too, and so manly was his bearing, I could not but look at him.

"See, Leila, see, yonder is the palace, and I think I can hear even now the lordly music."

And at the instant a burst of distant music rolled out from the pillars of marble, and was borne on the stream of the wandering wave.

"Stop, revellers, stay a passing moment," said the old man, not rising from his stone.

There was that in his voice which seemed to compel the revellers to stand, though the lady did not lift her eyes from the ground, and seemed ill to brook the delay.

"Young man, and you, giv lady, you are young and glad, and your brows are as clear as your steps are free, and your garments fair and white; yet head the advice of an old man! The music of the revel from the wood and under the boughs which already begins which will drown the sound of the Lord's return. Oh, he warned in approached the spot where we were stand, time, and remember the consequence of not being ready when he appears! The One was of a youth, tall, and exceeding revel will be glad for the sight, but the day beautiful, and on his arm leaned a lady, is at hand. Be warned in time, and

"We thank you, old man, for your words, girt with pearls, and her whole appearance they are meant kindly; but we cannot linbetokened one who was on her way to the ger; the evening wears away; another time revel in the pilace; her brow was haughty in we may be more at lesso to listen than the extreme, and her manner showed pride; now. Let us on, Roberd, the evening

light and jeyousness; his eye was full of Roland's face was grave but a moment. feeling and recklessiess; his hair hung in "Nay, Lella, let us hear what the old man

his lip spoke something of the pride of his Leila looked proud and duray, and her companion; he, too, was clid in white, and lips grew white as the nows in her hair, his dress bore the mark of an older age. "It is but the tile we have he of an older Two greyhounds leashed leaped lightly by of the Lord's return. Art thou mid, young The youth laughed merrily as he was led-away.

"Farewell, old man, we thank you for your words; I will bear them in mind, and speak with you again, at a more convenient time."

They passed on; and the old man sighed as he gazed on the stream.

"'A indre contenient time!' poor reveller! the day is at hand; and little think you when your Lord will come."

But he had scarcely time to follow up the train of his sad thoughts, when new voices by he out from the wood.

A group of children now approached, merrily talking; they too were crowned with white lilies, and clad in snow-white garments; light sandals kept their feet from the grass, and the gladness of childhood dawned in their eyes. They two were reveller.

"Now, Adah, now do make haste; the inusic los begun, and you will linger to pluck more lilies."

"Oh, I must; do, do look, Una! Shall I not look beautiful at the feast to-night?"

And the little girl wound more lilies round her lengthing brow, and sat down on the gays.

"Oh, Adah, how tiresome it is! Do hills." eme on; the music is sounding high, and the evening sun sinks; do come; I shall "D not wait."

Fut Adah still sat laughing, while Una walked as, and the rest around her.

"Una, see, there is an old man sitting on yonder stone; how gray his hair is, and how color he looks! I should like to speak to him," said a boy of the party.

"Oh, now don't, Florizel," said Una; "our time is so short, and we shall be late. Adah there is so provoking she will not move, and I do so long to be at the feast."

"Gh, t'm's as proud of her lilies," said Camillo, "as if she was the only one erowned to-night. She will not lose a moment's admiration."

"Now, I'm sure it is not so, Camillo; you are always unkind to me," said Una, coloring up.

The children now drew near the stone

where we were sitting.

"Whither away, my children?" said the old man, "you are fairly and gaily dressed."

"To the revel, sir," said Florizel, stopping, and with his hands behind him, and his white, sandalled feet on the grass, looking thoughtfully at the old man.

"Florizel, do come on," said Una, "we shall never be there; " and she held up her hand to hide the blaze of smlight from her eyes as she gazed towards the marble palace.

Camillo laughed.

"My children," said the old man, "will you take an old man's warning?"

Oh, dear, hark to the music," cried Camillo.

"I should like to hear it, ir," said Florizel.

"I am placed here to tell you that the Lord will be here by the morning light, and, if you are not ready to meet him, you will meet a woful punishment."

"How shall I know when he comes?" said the child, still standing thoughtfully.

"By watching for his footfall on the hills."

"But the music will drown the sound."

"Doubtless," said the old man; "but, my fair child, it is of that I would warn you."

"Well, good-by," said Una engrity. "I shall go alone."

"Oh, Florizel is n't coming to the revel to-night; he has got something better to do," cried Camillo, scoffingly.

"Yes, I am coming," said Florizel, "in a moment;" but still he stood looking at the old man.

"What's it all about?" cried the merry voice of Adah, coming up; —" what's it all about?"

"Why, Florizel is n't going to the revel,—that's what it is," said Camillo.

" Not going to the revel?" said Adah.

"My little girl," said the old man, addressing the lovely little one; "I was but warning Florizel of the Lord's coming."

Little Adah's laughing face grew suddenly pule, and she drew close to Florizel, and, having her arm on his shoulder, gazed at the old man, while the boy still stood with his hands behind him.

"Only watch," said the old man.

"What are we to watch for, Florizel?" asked the little girl, simply looking up in his face.

"For the coming of the Lord," said he, not taking his eyes off the old man.

Adah looked perplexed.

Una's figure was moving away, and her voice still complainingly called the rest.

Florizel moved thoughtfully, thanking the old man respectfully, and bending his head, which was covered with his golden hair.

Adah, too, turned away from the stone, and forgot all, unong the banks of lifes,

The sound of their voices. Fad gradually died away, when two youths came down a glade towards the stone. They were intent in deep conversation, and were plainly dressed for the least. They, too, were revellers.

The one was graver than the other, and a slight sadness hung on his brow. I was more attracted by his appearance. He walked slowly, and leaned on the other's shoulder.

The other was lighter of face and form, and was earnestly persuading him he walked with.

They came to the river's edge.

"Whither away, my children?" said the old man, calmly fixing his gray eye upon them, while I noticed he seemed specially attracted towards him who was the elder and sadder of the two.

"To the revel, father," answered the younger one; "and the music swells already; we may not stay." And he looked on his companion as if he dreaded the influence of the old man's words upon him to make him linger.

"One moment, I have a short message to give," said he.

"Oh, linger not, Theophilus," said the younger one.

"I would hear his message," said Theophilus.

"Go on, Hubert; go to the revel; I am in no humor for it to-night; I would stay and hear the message. May-be I will follow. And now, grave sir, your message."

"My son, it is shortly told, though you young travellers would not listen to it. It is, that my Lord will be here ere morning break, and all who are not ready for him, and expecting him, will have a fearful doom."

Theophilus stood silently, and Hubert strolled on alone.

"But how shall I know when he is near?" said Theophilus? "for I would be ready."

"Thou must enter but charily into the revel; else," said the old man, "its music will drown your ears."

"The signs, sir?" said Theophilus again.

"Are sounds on the hills, or footfalls on the mountains," said the old man.

"And about what time may I expect him?" continued Theophilus.

"It may be midnight, or at the cockcrowing, or in the morning."

Theophilus bowed, and thanked the old man for his words, and remained standing silently.

"I would be ready when he omes," said he; and turned away after Hubert.

" May all blessing go with thee, my son," said the old man, looking on him.

"Well, Theophilus, and what had he to say?" asked Hubert.

"Nay, Hubert, you only ask to scoff; it is needless to ask."

"Nay, nay, Theophilus, say not so," said Hubert, "you speak harshly."

"He bid me be ready for the Lord, who may come any time this night."

"I would be ready, too," said Hubert; "but I cannot forego the revel. What will be the signs?"

said Theophilus, looking up anxiously tow- on, but he refused still. ards the hills.

I doubt not," said the other. "I shall certainly join the revel while I can, though I fully intend to be ready as well as you."

"I am in doubt," said Theophilus; "I fear, Hubert, the noise of the music, the flare of the lights, the merriment of the gay, will hinder my hearing the Lord's approach."

"Well, well, Theophilus, do as you will; but is it likely the Lord would have placed the Palace in the valley if we were not to enjoy it?"

The two moved on towards the Palace.

I waited some little while by the old man's side before any one approached again, while his eyes were following the retiring figures of the youths.

As their white folds disappeared behind the last point of the path, he sighed. "Yen fair youth," said he, " may be ready for his Lord despite the din around him. It is strange to think how it will fare with many."

He had scared ended, when a new band of revellers swept round the river's bank, and, talking highly as they approached us, lingered on their track.

"Ha!" shouted one, a man who had passed the middle age of life, of manly form and sureastic expression. "Believe me, that is pure nonsense. It is a tale to make women pale. This valley will be, a hundred years hence, what it is to-night. Come on, Urban, your doubts are madness."

"Well, Dromio," said he whom he addressed, "I cannot go on; I am in doubt about every step I take, and I feel that the Lord may arrive at any moment." And the reveller put his hand to his head with a look of bitter anxiety, and pressed it to his doubting condition."

"Very faint and uncertain, it seems," brow. His companions tried to drag him

"Oh, if he will think of loitering, and "Well, but enough to leave off in time, care for nothing but the coming of the Lord, let him stay and wait for him," said Dromio.

> "Urban always is hesitating and doubtful. It is from no pleasure at seeing the Lord," said another, whom we will call Antoine; "for he just now said he did not care for it; he felt nothing but fear at his approach. How strange he is 1"

> "He is mad, I verily believe," said the older traveller; "but I cannot wait for him any longer; we shall be late for the revel." And Dromio moved quickly on towards the Palace, and his several companions with him, except Antoine; and he lingered to persuade Urban. But I saw the youth stood gazing in doubt on the passing stream, and would come no further. His hand was pressed on his brow, and his whole look was agonized and perplexed.

"Urban, do come on," said Antoine.

"How can I? You know at every step I may meet him whose appearance I fear."

"But it can do you no good to stand here. At least come on to where you old man is sitting on the stone; he may tell us something which may help you."

Urban suffered Antoine to lead him on to the old man, who sat watching the approach of the youthful revellers.

"Sir," said Antoine, "would that you could persuade my companion to pass on to the revel. The time is short, and the night waxes late; he has scruples; may-be you can remove them."

"Fair youth," said the old man, "what are the difficulties which press upon your mind?"

"I feel, sir," said the youth, looking down, "that I should not be passing on to yon palace with the rest, but watch for the Lord's coming; but I have no desire to see him come, in fact, would rather shun it; but still I dare not. Indeed, sir, if you will kindly help me, you will aid my sad and and, keeping his hand on his lip, still gazed on the passing stream.

Antoine impatiently walked on towards

the revel.

Scraps from my Portfolio.

BY MRS. PHEEE PALMER. - FROM A LETTER TO A PRO-SIDING ELDER.

A NOBLE BAND OF HELPERS.

THE more we think of you employed in your calling as a minister of the everlasting gospel, the more deeply are we impressed with the conviction that you are engaged in a great work. And, truly, the Lord has given you a noble band of helpers. Never shall I forget the thrilling sight I witnessed a few days since, when most of the ministers on your district were assembled before the pre cher's stand at your camp meeting love feest. With a heart almost bursting with grateful conation, you testified, from your own rellizations, that the blood of Jesus cleanseth from all sin. Nothing could be more evident than that God had made your explicit testimony on this subject very helpful toward inducing an earnest recognition of the necessity of the same experience on the hearts of the ministers under your care. Largely through your admonitions under God had a hungering and thirsting after righteousness been incited, and now they had been filled -filled with the Spirit. And here they were as embled before Cod, and before the people, while you, as their Presiding Elder, with a bursting heart, expressed your belief that all were now, with yourself, clear in the enjoyment of the witness that the blood of Jesus cleanses.

ENDUED WITH POWER.

The groves were God's first temples, And here, in God's leafy temple, this devoted band had been newly baptized with the Holy Ghost, and with fire. In sim- on the M. District.

Urban looked perplexed and anxious, plicity and fervor, and with an unvielding faith, they had awaited the pronie of the Father, and now it had been given, and here as one they stood, in answer to your request to testify of the faithfulness of God. not only to forgive sins, but to cleanse from all unrighteousness.

> And now, with men thus filled with faith and power to mould the plety of the church, and give direction to the masses, what may you not expect! O, if these, your dear fellow-helpers, only retain the power and freshness of this baptism, and go forth in this, their might, how glorious will be the conquests! A faithful, strong, oncompromising ministry is the absolute necessity of your region. Too many are being blinded by the God of this world. In their haste to get rich, they are mambalful of the order of God, "Seek first the hingdom of God, and his righteousness, and all things else shall be added."

> With such a fearless, self-sacrificing ministry, God will do wonders on your district, if the various divisions of your army are only well trained, and timely brought forth to action.

> An idea prevails that the fires of grace enkindled at camp meetings are avarescent. But the experience of hundreds will attest to the contrary.

DR. FISK AT CAMP MEETING.

The sainted Dr. Fisk received the full baptism of the Holy Ghost while some brethren and sisters were prayerfully interesting themselves in a tent at camp meeting in his behalf, where he had, as a humble seeker of the blessing of perfect love. presented himself. A sister who was present related the particulars of the memorable occasion. The baptism of fire which he there received was as far-reaching as his life, and its blessedness will be as enduring as eternity. And thus may it be with the scores who received the full baptism of the Holy Ghost at the camp meetings where we had the privilege of laboring with you

EFFECT OF A BAPTISM OF FIRE.

If all in whose hearts the Holy Spirit enkindled the fire of inward holiness on these memorable occasions will only give it full vent, it will burn and blaze till your entire District will speedily be in a flame of heaven-enkindled zeal. And the experience of hundreds of believers will, in outspoken manifestation, testify, "The zeal of thine house hath caten me up." As surely as the Pentecostal baptism resulted in three thousand being converted, so surely will hundreds, if not thousands, speedily be turned to the Lord. O, for a revival which may spread through the great western tervitory. And to this I am sure that yourself, with every servant of Christ, whether of the ministry or laity on your district will say, AMEN.

If, according to our faith, it is to be done anto us, why may we not unite in the strength of faith, and claim this? Well, we, in this distant region, will unite in asking, and also in working, for this. We are mindful that "faith without works is dead," and we will labor with you in prayer and in spirit, and in word; we will aim, by every possible means, to make our faith and prayers effectual.

SACRIFICES THAT COST SOMETHING.

Did you ever preach from the text, 2 Samuel xxiv. 24, "Neither will I offer burnt-offerings to the Lord my God of that which doth cost me nothing?" The people need affectionate, faithful admonition in regard to the principle involved in this text. It is unreasonable that there should be so little sacrifice of time, money and ease on the part of Christians in the great work of soul-saving. Personal effort, by way of being instant in season, out of season, must become general among professed Christians, or the design of God in the world's conversion will not be met. The Spirit is ever saying, Come; but until the bride, the church, in her individual membership, also

says, Come, the work will not be accomplished.

As Methodists, we ought, as a community, to set an example to other church communities of self-sacrificing zeal in extending the gospel invitation. Would that it might truthfully be said of us, in view of our zeal in enlisting souls under the banner of the cross, "They are all at it, and always at it." If the individual members on your district might, by persevering and specific effort, be the means of winning one soul per month over to Christ from this time till the expiration of the present year, and then, if those thus won over might be in turn the means of winning one more per month, what a turning to the Lord there would be in all your region before the expiration of this year! And might not even more than this be realized if we should only witness proper manifestations of Christian zeal? I say proper, because the proprieties of our profession as Christians, demand these exhibitions of Christlike absorption and zeal in saving souls.

METHODISM AND METHOD IN SOUL-SAVING.

Methodism has been denominated "Christianity in earnest." And why may not a systematically arranged effort be made to save souls?—an effort which may be, after some sort, commensurate in sacrifice with the magnitude of the object to be reached?

Father Reeves, though a poor, illiterate man, dependent on his daily wages as a coachmaker for the sustenance of his family, was willing to live on two or three shillings less daily in order that he might sacrifice two or three hours per day in laboring for the good of souls.

BANDS OF SOUL-SAVERS.

Surely it ought not to seem chimerical when I ask whether it would not be possible to get the ministers on your district to devise some scheme which may result in inducing the members of their various charges to engage individually in some sys-

tematic efforts for the salvation of souls. Might not bands be formed to meet semi-weekly, or oftener, if needs be, whose specific aim it might be to advise with each other in the most social and unreserved manner in regard to the salvation of their neighbors and friends? So that not an unconverted or backslidden person within the reach of that band of soul-savers might have it to say, that they had not been earnestly and affectionately invited to come to Jesus.

WHO SHOULD ENGAGE.

And why might not such a band be formed in every church, and in every neighborhood? And, if it were possible, such bands ought to be formed, not of those alone who are reputed earnestly pious, but all who profess the name of Christ ought to be earnestly and affectionately pressed into his holy service. All especially who need a refreshing from the presence of the Lord, ought to be persuaded to engage the more earnestly, inasmuch as God has said, "He that watereth shall also himself be watered." Indeed, there is no way in which this projected plan of soul-saving can be looked at but it promises gain. Scripture and reason commend it. The duty of loving God with all the heart stands in needful and absolute connection with the duty of loving our neighbor as ourself.

WHAT THE UNCONVERTED SAY.

Our unconverted neighbors know that they have a right to expect these earnest manifestations of interest from us, in view of the fact that we profess to believe that their souls are penishing. And the fact that they do not witness these earnest efforts in all professing Christians strengthens them in their unbelief. Sud one of these to me, "I have a brother and sisters, professors of religion, and flux never talked to ne of the danger of my condition as you do, and, if I had a friend in the world in the peril in which you say I am, I could not rest day

or night but I would be after them.—Well, what say you to the formation of bands on your district,—bands of soul-savers? How does the project strike you?

CAPTAINS OF TENS, HUNDREDS, AND THOUSANDS.

There is not a denomination of Christians in the world who could better carry out a project of this sort than ourselves. The adaptations of our system, and the spirit of our founder under God all seem to contemplate or suggest zealous manifestations of piety and method in the minutia of our operations. We have, in regard to legislation as ordained by God under the administration of Moses, our captains of tens, hundreds, and thousands, and tens of thousands. For supervision first comes out class-leaders as captains of tens. Then our stationed ministers, who are called to the supervision of hundreds. Next our presiding elders in charge of districts, in care of thousands. And then again come our bishops, or superintendents, to whose supervision under God is committed the care of tens of thousands. Was there ever a scheme of church organization better devised to favor earnest, efficient, methodical service for God? And if we may not, as a people, present an example to surrounding denominations of systematic, self-sacrificing zeal in the salvation of the world, it will not be for want of the adaptation of facilities for the work, but because we have not a mind to work.

ENEMIES.—A man who has no enemies is seldom good for anything. He is made of that kind of material which is so easily worked that it resists nothing; while every one who thinks for himself, and speak what he thinks, is always sure to have enemies.—[Beauty of Holiness.

ROOTS OF BITTERNESS.

Oh! may I bear in mind, that from the roots Of withered and neglected duties spring The rankest sin-weeds that infest the heart.

Night Meditations.

'T was in the silence of the night; The sky was clear; the stars were bright; With peace within and peace around me; When He, who long had kindly sought To guide my heart and rule my thought, In pensive meditations found me.

I knew that it was Love who came ; He always sets my heart on flame; So sweet his voice, so kind his seeming; Near at my side he took his stand; He gently held me by the hand; His eye with heavenly beauty beaming.

"You see," said he, "yon golden star, Which sheds its splender from afar, Its rays with kindred rays intwining; That golden star shall be the book, In which to-night thy heart shall look, And read the word forever shining; -

The word eternal. It is LOVE, On all below, -on all above,-The sun by day, the star of even, One word exists by endless birth; Love! 'T is the name for life on earth. Love! 'T is the light and life of heaven."

L. M.

The Tekoites.

"Next unto them the Televites repaired; but their nobles put not their neeks to the work of the Lord."-[Nchemiah ii. 5.

WHEN, under Nehemiah, the Jews undertook to rebuild their city wall, there was hard work for each, and enough of it for all. We take it, that even the nobles had no apology for with olding their necks. It was a work for their own Lord, and, therefore, no notions of personal dignity were inplace as an excuse. If they were nobles, all the mor should they lead on in this noble work. We are sorry they should have born such testimony against the genuineness their own pobility.

chafe your spirit. Hence, in such a case, you will need great watchfulness, lest you fret. Perhaps you will need to consider, that you have only your own responsibilities to bear primarily-your first and main duty being to please your Master, and stand right with him. If your brethren are wrong, let not this enshare you into wrong. Take care against unholy tempers.

Especially, do not be censorious. may be that some of those whom you think in fault for indolence, are doing more than you know of. They may work otherwise than with you. When divine inspiration says, of any man, he puts not his neck to the work of the Lord, we are safe in admitting its truth; but any judgment short of this may err. It is well, therefore, to be guarded against error in the line of censoriousness. It were a far less evil to err through too much charity.

Again, it were a sail thing to be ensuared into the temptation to pride. If comparing yourself, laboring in the work of the Lord, with others, who seem to you to be doing little or nothing, you deem the comparison favorable to your own plety, or zeal, you are precisely in the position that is raked by the batteries of tomptation. Have a care that you do not think more highly of yourself than you ought to think. Let the question arise—for your greater safety, "Who maketh thee to differ?"-and "What hast thou that thou didst not receive?"

If your heart is honestly with Christ, you are chiefly anxious to reach the hearts of your non-laboring brethren, and draw them into the field. For this end you need to be eminently forgiving and loving. Let your own silent not a refer than sharp words, be a reproof.

We have in mind a case good for illustration. Many years ago, we know a gospel Now every body knows that overwork is minister who had been preaching many a hard on the weary frame. If you have the pointed sermon on nony an prixious Sabmore to do, because somebody else, equally bath to stir up his people to the work of bound, does less, it may not only tire your the Lord. Hope, long deferred, began to muscles-it may do what is yet worse- threaten heart-sickness; it was clear that no

particular impression was made on the hearts of the people. At length, under circumstances divinely ordered, his feelings became intensely earnest for the conversion of several of the youth in his congregation. It seemed to him like a mighty baptism of love and prayer for their souls. When the next Sabbath brought him before his people, he tried to tell them, in a plain, simple way, how he had felt for the souls of some of their children, and naturally made some allusions to the need of repentance, and of first love in the church. It was remarkable, however, that not one stern word fell from his lips. He spoke freely of his own sins, sparingly of theirs. In fact, it seemed to him that day as if it would be a great relief to him if-somewhat like his Master he could bear the sins of his beloved people on his own soul-at least so far as to bow before God, and repent of them all, and especially in view of his own responsibility for those sins. It was natural that he should speak with some feeling of the freeness of pardon through Christ, even for such grievous sins-this truth being fresh and blessed to his own soul.

That day was an era in that church. The house of God was another Bochim, and many an aching heart found relief in tears. The people of God repented and came up with one heart to the help of the Lord, and many were turned from their sins to praise redeeming love. We noted the lesson at the time, and have ever since deemed it in point to show how those who labor for Christ, should bear themselves towards their tardy, and, perhaps, backslidden brethren.—[Oberlin Evangelist.

Plain and Searching Thoughts.

READER, this is an unspeakably important chapter for you to ponder. You must now take up the candle of the Lord, as I have said, and go down into the very depths of the soul to search its hidden recesses. Nor should you trust to your own inspection and scrutiny. Like David, you should earnestly pray to God to search you, and

reveal your real state to you. exxxix. 23, 24. He knew how prone we are to self-love and self-deception; how sin lies hidden in the folds of the heart's deceit, and therefore he begged the trial and scrutiny of eyes more piercing and less partial than his own. So must you. We are all liable to judge too favorably of our own case. Do, do consider the fatal, the dreadful, the eternal consequences of a mistake on this subject. Oh, the idea of imagining we are going on to heaven when, step by step, we are advancing to hell! Is this possible? It is; and the very possibility should awaken our alarm. Is it probable? It is; and this should increase our alarm. Is it certain? It is; and this should raise still higher our anxiety. Is it common? It is; and this should carry our solicitude to the highest pitch. What said Christ? Read with awe and trembling, Matt. vii. 21, 53. Read, I say, this passage, in which the Lord, with his own hand, rings the tocsin, and sounds alarm through the whole of the church. Ought you not to examine? Is not there need of it? Is it not all but madness to go on without it? Mistake! What, in such a matter as salvation? Mistake! What, in a matter in which an error will require, as I have often said, an eternity to understand, and an eternity to deplore it?

Are you quite sure this is not your case? Take up the subject, then, and put the following questions to your soul.

Am I right, and have I good evidence that I am—truly converted to God—a real Christian?

If I am a true Christian, am I really an advancing one, or am I mistaking a declining state for an advancing one?

Am I mistaking a lengthened term of profession for a genuine improvement?

Am I putting an increase of knowledge, and of ability to *talk* about religion, in place of an increase of holiness?

Does it satisfy me to grow in knowledge and lamentation of my corruptions without mortifying them? Am I confounding sectarianism with true piety; attachment to some preacher with love for the truth; and zeal for some favorite theory with real regard for the gospel?

Is my mortification of sin confined to some one corruption, which interest, ease, or reputation may require me to surrender; or is it directed against all sin?

Is my religion a mere excitement of the emotions, and my growth only a greater excitability; or is my will more and more determined for God, my conscience more tender, and my life more holy?

Inquire, I beseech you, into these things. Be determined, by God's grace, to know the real state of the case, and to be under no mistake. Be this your prayer, "O, God of truth, thou that searchest the hearts and triest the reins of the children of men, thou knowest I would not, for ten thousand worlds, be deceived about my spiritual state. Do thou, who knowest me altogether, make known to me what I really am in thy sight. Painful as it would be to find out that I have been deceiving myself, this were infinitely better than for me to go on in error till the mistake is past being rectified. I want to know my real state. Even if I am a Christian, and yet mistaking declension for progress, I wish to know this also. Let my spiritual insight be clear, my self-acquaintance be accurate. Suffer me, on no account, to deceive myself, even as regards my progress or decline. - Christian Progress.

Uncle Will's Theology.

"UNCLE Will wants to know if he can come in to see you, Miss Ida," said Rachel, one Subbath afternoon.

Ida was dressed, and, rocking herself listlessly before the fire, "Let him come," she replied, languidly.

This man was her mother's steward factotum; hale, fine-looking negro; better educated than the generality of his caste, and devotedly pious. He brushed off a tear with the back of his hand, as his mis-

tress greeted him. He had not seen her since she was grown, and was moved by her likeness to her mother.

"You would not have known me, would you, Uncle Will?" she asked.

"Yes, ma'am; you are your mother's own child."

"Indeed! I am called like my father."

"You're like her, ma'am, in body, and like her in spirit too, I hope."

"No, Uncle Will, you cannot expect that; she was an angel."

"Not an angel, but a Christian, which is better."

"And how is that better?" said Ida, surprised at the reply. "She is an angel now, is she not?"

"No, ma'am; she is one of the spirits of the just made perfect; and, according to my notion, that 's better than to be born a scraph. Angels may praise and glorify the Lamb, but they have not so much to be thankful for as we."

"I do not understand you. They have been happy from all eternity; and those who have lived in this world have had sorrow, and pain, and sin; mourning all their day."

"They need n't, ma'am,-

"Why should the children of a King Go mourning all their days?"

Said Will readily. He holds us up under whatever trouble we have; unless we bring it upon ourselves by our transgression, and he will deliver us then, if we call to him. The Savior is the Christian's glory and song. He did n't die for angels.

Ida mused. "There is a question I wish to ask you," said she. " dean do as he pleases; can he not?"

"Certainly, Mistis; he worketh according to the council of his own will."

"And he is very pitiful and gracious," she continued.

"Like as a father pitieth his children, Mistis."

and devotedly pious. He brushed off a "Then, when he knows that we are mistear with the back of his hand, as his misterable, and sinful, and helpless, why does

not he take pity on us, and make us good and happy?"

"He will, ma'am."

"But he does not. He only waits for us to love any thing before he robs us of it. So far from liking to see us happy, it would seem that he grudged us the poor crumbs that we picked up of ourselves."

"Because they an't good for us, Mistis."

"Why did he allow us to take them, them? Why wait until we have tasted and found them sweet before he snatches them away?"

"I remember, Mistis, when you were a little thing, no higher than my knee, you were mightily taken with some red peppers growing in the garden. Your mother called you away from the bed four or five times, and ordered you not to touch them. By and by I spied you running down the walk towards them, when you thought she didn't see you; and I was starting in a hurry to fetch you back; but she stopped me. 'No, Will,' says she, 'the punishment sin brings with it is remembered longer than a hundred warnings. She will have a useful lesson.' I was loth to have you hury; but I had to mind her. Your lesson was right hard; for your mouth and hands were swelled and burning for hours. But you didn't go near the pepper bed again. And it seems to me, ma'am, that the Almighty treats us just so. We run crazy after things that are like the red peppers-pretty outside, but hot as fire when we get to play with them. He doesn't push us towards them. He lets us alone; and we are mighty apt to run to hint after we've got a fair taste. You didn't know but your mother would whip you for disobeying her; but you went straight to her when you felt the smart."

I don't profess Holiness.

BY A. A. PHILIPS.

STRANGE word! But they have fallen from the his of many a professed Christian,

life, and his frequent indulgence in what he chooses to denominate trivial sins. When accosted by the voice of friendly reproof, for manifest inconsistencies in his daily walk. he quickly replies, with an air of selfsatisfaction, -"I don't profess holiness." But responsibility is not so easily thrown off. Such evident and God-dishonoring evasions can never be accepted as a palliation for known deficiencies. If you do not profess holiness, you are under the most solemn obligations not only to profess, but to possess the state of Christian purity this very hour. There is no excuse. Abundant provision is made for the destruction of every lurking evil, and the complete restoration of the divine likeness. The healing waters are already troubled. The trickling blood of Calvary, the echoing wails of a dving Redeemer, bespeak your privilege in thrilling accents.

But stop. You say you "don't profess holiness;" and hence deem yourself licensed to say and do a multitude of things which you clearly see and frankly acknowledge would not comport with such a profession. But what kind of theology is this? You have evidently committed two grand mistakes, which ought to be corrected ere they prove your ruin. In the first place, you do profess holiness, if you profess to be the disciple of Jesus. You would not, surely, have us understand that you profess unholiness. In general terms, then, the gospel is a holy gospel, and you have subscribed to its precepts and principles; Jesus is a holy Savior, and you profess to be his representative.

But, in particular, what mean those solemn baptismal vows, registered in heaven and on earth, to "renounce" the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as no more to "follow or be led by them?" Did you make them with the honest intention to fulfil? What, then, is their plain import, but that you would sepas an apology for his general looseness of arate yourself from all ungetliness, and become identified with virtue, and holiness, and truth? Verily, then, although you may not have experienced the eradication of all original depravity from your heart, yet you have so committed yourself as shortly to obtain such experience if you are true to your positions. To subscribe to the vows already upon you, is to profess a belief in the theory and importance of holiness of heart; and to carry them fully out is to lead you to an experimental acquaintance with the all-cleansing blood of the Lamb.

But a second mistake is the supposition that, because you do not make the loftiest pretensions to spirituality, you can, therefore, indulge in a carelessness, (not to say sin,) which would be incompatible with the profession of entire holiness. And yet this accords with the relative standards of justification and sanctification which many have erected, placing the former down in the mud, and the latter among the clouds. In opposition to this sentiment, however, let it be stated-and we would echo it in thunder tones—it MEANS something, to be freely justified by grace. And whoever professes this state, is expected to be just as consistent and irreproachable in his outward dememor, as though he possessed a "heart from sin set free." He cannot remain justified without walking in all the light he has. Hence, so far as his knowledge extend, he must be as plain in his dress, as futhful in his duty, as single in his aim, as the holiest saint on earth, or condemnation will be the inevitable result.

In vain, then, are all excuses for sin. Whether we profess to be saved er not, the responsibility rosts upon us, and nothing in all the universe cur remove it. We may frame apologies, with the show of plausibility in the eyes of men; but, in the cleveland; Aug. 24, 1856. eves of Col, they are as destitute of weight as an empty sound. - They may drown conviction, and parry off the earnest appeals of those dear brothren who sympatize with Christ, and care for our souls; but they

us in the flaming day when every mouth shall be stopped.

Lima, N. Y., Sept., 1856.

The Mountain Path.

BY M. A. BERNHARD.

Sonnow's gloomy cloud was hovering Darkly o'er my earthly way, Veiling my sky beneath its shadows, Turning into night my day. My stricken heart sunk 'neath the gloom; I sighed now for the friendly tomb.

Dark was the way in which I wandered; For Jesus hid from me his face; And though I carnest sought his favor, Still I found no lasting peace. I knew not that those clouds of woe Were sent, with blessings to bestow.

He laid his heavy hand upon me; Stretched me on a bed of pain; Tore my cherished idels from me; Let my foes in triumph reign. I murmured 'neath the heavy load; I knew not how to "kiss the rod."

Then the gentle Savior, whispering, Pointed to a pleasant path; Where I could even joy in sorrow; Viewing by an eye of faith. "Lord," I cried, "this faith bestow; Set me in this pathway now."

"T is thine," he said, "to taste this blessing, If thou only wilt believe; In grief to know rich consolation, And every needed grace receive. I did believe; my joys increase; My soul is filled with 'perfect peace.'"

Christian pilgrim, weak and burdened, Sinking 'heath thy grief and care, Come, ascend this mountain pathway; Sunny skies are ever here. To these blissful regions come, And thou 'It never wish to roam.

All arguments against the word of God are fallacies; all conceits against the word are delusions; all derision against the word is folly; and all opposition against the will also appear as swift witnesses against word is imdness. [Beveridge,

The Pennsgrove Camp Meeting.

The following letter has been kindly furnished us by Rev. S. Townsend, to whom it was addressed. It was evidently written under the influence of the Spirit of which it speaks. May its perusal quicken our readers, as we trust it has our own heart.—Ed.

TRENTON, August 19th, 1856.

Dear Brother and Sister,—I embrace the earliest opportunity, since my return home, to fulfil my promise of writing to you. The Pennsgrove, N. Y., camp meeting was a very profitable and delightful one. The presence and power of the Most High were gloriously manifested. Many were awakened and converted. Believers were quickened, and many of them brought into a closer union with Jesus. To me it was a season of great refreshing from the presence of the Lord, and never did I feel the power of the Spirit to rest upon me in a greater degree than during the last two days I spent in that hallowed grove, I felt that I had a work to do there, and had been most fervently praying that I might be fitted for it by a fuller baptism of the Holy Spirit. The desire of my heart was given me; my soul was filled, and tongue loosed to speak as a witness for Jesus, and proclaim the power of his grace. My heart was much drawn out for the salvation of sinners, and the Lord gave me great liberty in talking to them. Some of them, by the power of the good Spirit, I was enabled to persuade to come to Jesus. There were some remarkable conversions, of which I should love to tell you more particularly if I had sufficient time. Several very interesting young men, who, I think, will probably be called into the vineyard of the Lord, and some others who, though Christians when they came there, felt that they needed more of the Spirit's power to fit them for the great work of the gospel ministry, and were clothed with salvation, and strong in the Lord, and in the power of his might, went forth from that meeting, to

of Jesus Christ. One of them, (a very lovely and promising youth, who, for some time, had felt that he was called to the ministry, said to me, "I must have on the whole armor before I enter the field. I cannot attempt so great a work without the power of a full salvation!" His soul was longing and panting all the week, and, on the last night, he obtained the blessing, and spoke most sweetly of the overpowering manifestation of divine love he had experienced.

O, how I wish all the ministers of Christ felt thus the importance of having on the panoply divine, as a qualification for their great work, and all Christians too; for we all have a work to do, an important work, that can only be accomplished by being

"filled with the Spirit."

I feel the importance of this more and more, and O, how my soul does long to feel it in all its fulness of blessedness, refining sanctifying, and energizing every power of soul, body and mind, that I may be emphatically "meet for the Master's use!" How clearly I see that it is only by being in Christ, abiding in him continually, that I have power to do any thing. How deeply I feel the truth of the blessed Savior's words, "Without me, ye can do nothing;" and most truly can I say

"This is all my happiness, On Jesus to depend."

Another precious young man, who, for some years, has been in the ministry, was striving to get more fully into Christ—that

"Self might into nothing fall,
And Christ, the Lord, be all in all."

With deep intensity of desire, he said-

"None but Christ to me be given, None but Christ in earth or heaven."

istry, and were clothed with salvation, and strong in the Lord, and in the power of his might, went forth from that meeting, to granted his desire, and he was indeed "tel enter the battle-field, and be good soldiers into Christ," as the sainted Fletcher ex-

pressed it. We had all thought he had borne the image of Jesus before; but now we could see it more clearly, more luminously shining out. O, how inexpressibly sweet and lovely is the image of Christ, as exhibited by his humble followers on earth, and especially in one of his own beloved Never can I forget the ambassadors! words of that dear young minister, as he stepped out of the tent where he was thus taken into closer union with Jesus. He said, "I must go out; but I shall not step out of Christ." O, what a world of meaning is comprised in those words! Who can estimate the infinitude of blessedness that results from being in Christ?—The light, the life, the purity, the power, the bliss! And what language can portray the sad results of stepping out of Christ! Those words induced a train of thought in my mind which has been greatly beneficial to me, and I have been led more frequently and carefully to examine my heart, to see if I was abiding in Christ, and to pray with greater earnestness, that I may not "step out of Christ." What unceasing vigilance is necessary, and what constant prayer to keep in Christ! We may so easily, and without intending it, "step out," and then how quickly we are in danger! How the wily tempter watches for such an opportunity, and with what avidity he seizes it for the accompli hment of his purposes. Then by a "well encum struced temptation," and draw him aside from the narrow path almost before he is aware. Ah, we are only sife while we "abide in Christ."

"How blest are they who still abide Close sheltered in his bleeding side! Who thence their life and strength derive, And by him move, and in him live."

Dear brother and sister, I know you are saving with me,-

"Tis there I would always abide, And never a moment depart; Concealed in the cleft of his side, - Eternally held in his heart."

That we may be thus ever blessed, prays your ever attached

Coming to Christ.

On, how convincing and encouraging are the answers furnished by the Holy Ghost to the anxious inquiries of a soul awakened to a sense of its need of the Savior! There is no logic, no eloquence equal to it. In an admirable book called "Quiet Thoughts for Quiet Hours," are the following prompt and refreshing answers to questions which have arisen in every awakened mind:

How shall I come to God, for I am a sinful creature?

"Jesus said, I am the way; no man cometh unto the Father but by me."-John

But how can I feel sure that Jesus will receive me?

"He that cometh to me I will in no wise cast out."-John vi. 37.

I have nothing that I can bring to him.

"I will give unto him that is athirst of the fountain of the water of life freely."-Rev. xxi. 6.

But should I not first endeavor to purify my soul from sin?

"Who can bring a clean thing out of an unclean? Not one!"-Job xv. 5.

How, then, shall I come?

"By a new and living way, which he he can influence the mind of the Christian hath consecrated for us through the veil, that is to say, his flesh."—Heb. x. 20.

> Is God sure to receive me? Can He love me?

"I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty."-2 Cor. vi. 18.

What should be the object of my life? "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's .- 1 Cor. vi. 20.

Can my unimportant actions in any way glorify the everlasting God?

"Herein is my Father glorified, that ye bear much fruit."-John xv. 8.

What do you mean by fruit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."-Gal. v. 22,

Does God, then, take notice of my daily conduct?

" I know the things that come into your mind, every one of them."-Ezek. xi. 5.

"He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge shall he not know?"-Ps. xciv. 9, 10.

I am very ignorant: who shall instruct

"Search the Scriptures."-John iv. 39.

"The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."-2 Tim. iii. 15.

But I have so many evil habits to combat: what shall I do?

" Gird up the loins of your mind."-1 Pet. i. 13.

" Fight the good fight of faith."-1 Tim.

"For he hath said, I will never leave thee, nor forsake thee."-Heb. xiii. 5.

But there are trials and temptations in my way which others have not.

"There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it."-1 Cor. x. 13.

wish I had some friend who would understand all the trials of my spirit.

"We have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin."-Heb. iv.

feel I have no strength.

strength."—Isa. xl. 29.

May I go and ask him, then?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -James i. 5.

How will God give me wisdom?

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."-Ezek. xxxv. 27.

When trouble comes, what shall I do? "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." -Ps. i. 15.

In the hour of death?

"When thou passest through the waters, I will be with thee."—Isa. xliii. 2.

And in the day of judgment?

"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died."—Rom. viii. 33, 34.

I will cast in my lot with God's people; for they only are happy.

"We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good." -Num. x. 29.

"The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."-Num. v. 24-26.

The Ivory Crucifix.

A SACRAMENTAL REMINISCENCE.

Some years ago, I availed myself of the opportunity, afforded by a complimentary ticket, to visit the Ivory Cruciffx, in praise of which, as a work of art, so much was then said. My visit happened to be at the moment when a distinguished professor of anatomy was examining it closely It is my desire to walk uprightly, but I and expressing to a friend his opinion of its merits. It seemed that he was agreeably "He giveth power to the faint; and to disappointed by finding it superior to what them that have no might, he increaseth he had expected, having thought it very probable the notices in the prints were not as correct and candid as such notices ought

to be. I confess that it challenged my own admiration of the contemplative mind, the scientific knowledge, the patience and skill of the monk by whom it was wrought, and of whom, perhaps for more effect, it was intimated that some superstitiously supposed him to have been inspired to produce it. There was certainly in the countenance a finer blending of grandeur and beauty, of dignity and love, of physical suffering turned almost into a smile by spiritual rapture than I remember to have witnessed in any previous artistic ideal of the Savior.

There also, I saw a reduced daguerreotype copy of the original, remarkable for its delicate accuracy and beauty.

I came away with other and better thoughts than those of human art. For I had often seen, and was happy to remember it, a still more heavenly and divine exhibition of the true ideal of the Redeemer. I had seen Christians, who had spent as many years as the monk in close contemplation of Jesus; not so much by fancy as by faith, not so much his person as his spirit, and not for the sake of carving a statue, but of working out the salvation of their souls; on whom had been made a sort of triple impress of the living glory of the Son of God-a spiritual daguerreian tracery infinitely delicate, true and lovely, glowing like a Shekmah in the heart for their own enjoyment; gleaming sweetly and unconsciously in the countenance for the enchantment of beholders; and shining in all the walks of a holy and benevolent life for the illumination of the ignorant, the guidance of the straying, and the consolation of the distressed.

This is the portraiture of Christ, which Christ himself values. However humble may be the circumstances in which they who thus commune with him, and who therefore so certainly reflect his moral beauty, we find-

" Christ looks and loves his image there!"

return to the sanctuary to commemorate the sufferings of your Lord. The white vesture will not cover his wounded flesh; the shining chalice will not contain his precious blood. But the symbols, the simple but appointed and therefore sacred symbols, will tenderly remind you of his atonement: while, looking up from the cross to the throne, you will see him there in priestly robes, still living to make intercession for you. May it be a blessed season -a time of holy spiritual influence-a setting up of Jesus in the soul .- [Bible Times.

A Sweet Tribute.

ONE of the tenderest tributes to a departed child we ever read, is the following from the pen of William B. Bradbury, the well known musical composer. No parent who has lost one of these little angels, can read it without unmoistened eyes, - "Kittie is gone. Where? To heaven! An angel came and took her away. She was a lovely child, gentle as a lamb; the pet of the whole family; the youngest of them all. But she could not stay with us any longer. She had an angel sister in heaven, who was waiting for her. The angel sister was with us only a few months, but she has been in heaven many years, and she must have loved Kittie, for every body loved her. The loveliest flowers are often soonest plucked. If a little voice, sweeter and more musical than others, was heard, I knew Kittie was near. If my study door opened so gently and slyly that no sound could be heard, I knew Kittie was coming. If, after an hour's quiet play, a little shadow passed me, and the door opened and shut as no one else could open and shut it, "so as not to disturb papa," I knew Kittie was going. When, in the midst of my composing, I heard a gentle voice, saving, "Papa may I stay with you a little while? I will be very still,"—I did not need to look off To-day brethren! is your appointed my work to assure me that it was my little season for special communion. You will lamb. You stayed with me too long, sittie dear, to leave me so suddenly, and you are too still now.

"You became my little assistant, my home angel, my youngest and sweetest singing bird, and I miss the little voice that I have heard in an adjoining room, catching up and echoing snatches of melody as they were being composed. I miss those soft and sweet kisses. I miss the little hand that was always first to be placed upon my forehead to 'drive away the pain.' I miss the sound of those little feet upon the stairs. I miss the little knock at my bedroom door in the morning, and the triple goodnight kiss in the evening. I miss the sweet smiles from the sunniest of faces. I miss-O, how I miss the foremost in the little group who came out to meet me at the gate for the first kiss! I do not stoop so low now, Kittie, to give the first kiss. I miss you at the table, and at family worship. I miss your voice in 'I want to be an angel,' for nobody could sing it like you. I miss you in my rides and walks. I miss you in the garden. I miss you everywhere; but I will try not to miss you in heaven. Papa, if we are good, will an angel truly come and take us to heaven when we die?' When the guestion was asked, how little did I think the angel was so near. But he did truly come, and the sweet flower is translated to a more genial clime. 'I do wish papa would come home.' Wait a little while, Kittie, and papa will come. The journey is not long. He will soon be 'home.'"

The True Christian Life.

God is the source of all life-vegetable, animal and spiritual. Art can paint a flower, but it cannot infuse the sweet and delicate vegetable life, cause it to breathe the invigorating air, and to rejoice in the sunlight. Art can paint the human form on canvass; nay, it can, with the chisel, almost make the marble breathe; but, in

breath into the nostrils, to fill the veins and arteries with the vital current, and to put a beating heart into the bosom. To create, impart and sustain life, vegetable and animal, is God's peculiar work. And not less is it his peculiar work to originate, impart and sustain that higher, purer and more enduring life, denominated spiritual

Spiritual life! What is it? Who can analyze the life which animates the fresh rose-or the higher life which throbs in the human heart? No one. Its subtile elements elude our grasp. Man is conscious of life, however; he feels its electric fire. So with spiritual life. No one can explain it upon philosophical principles. But, blessed be God, every sincere believer is conscious that he possesses a higher life, -its strong pulsations, the rapid flow of its vital currents, vivify his whole soul-he knows that he does live. He-

"Feels new life, and hope, and vigor, Run through every nerve and fibre."

Mysterious are the sensations, holy the aspirations, rich and substantial the joys, which accompany the inflowing of this life. Thousands have experienced it—the simple-hearted child, the strong man, the veteran of fourscore, the illiterate and the educated; and they all find no language adequate to the expression of their bliss. Tears of gratitude fill their eyes; praise sits upon their tongues; they are surprised that all people do not immediately seek this life. Their language to all is, "O, taste and see that the Lord is good." "Come, and I will tell you what the Lord hath done for my soul." "The half has never been told."

Although unable to analyze this life, we can trace its origin directly to the Lord of life. "I am," said Jesus, "the way, the truth, and the LIFE." John declares him to be the "word of LHE." "In him was life, and the LIFE was the light of men." "And Jesus said unto them, I am the bread truth, it cannot create the very lowest grade of LIFE." "This is the bread which coman mal life. It is unable to breathe eth down from heaven, that a man may

eat thereof and not die. I am the living To a Christian Nothing Imposbread which came down from heaven. If any man cat of this bread, he shall live forever." "God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life." Blessed truth! Whosoever, therefore, by an humble, bold faith, receives the Lord Jesus Christ, becomes the immediate possessor of life-life spiritual—life eternal. And thus man, separated from his Maker by his sin, becomes reunited to the source of all Life, Wisdom and Love,—a glorious union.

Now this life of God in the soul is vital religion - nothing less, - nothing more. Physical excitement is not religion. The indwelling life divine is religion experimental, and it is the proper basis of all practical religion. Do you, dear reader, possess this life?

The Answer of a Martyr.

"Do you not love your life, and your wife, and your children, and will you not recant for all these?" said an inquisitor, in the times of the Netherland persecution to a poor schoolmaster, who had been arrested for Bible reading.

"God knows," answered the poor schoolmaster, "that, were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have my wife and children with me, though I must live on bread and water and in bondage; yet neither for life, nor children, nor wife, nor earth, nor stars, can I renounce Jesus, my Redeemer."

Was the heart of the inquisitor moved? He only racked his victim until he died."

How to BEAR THE ROD.—It is difficult to conceive any thing more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to him who handles the rod."

"Indecision keeps the door ajar; but decision shuts and bolts it."-[Dr. Paley.

sible.

It is said of Pitt, the first Earl of Chatham, that he had ordered certain ships to be ready for service on a particular day. A messenger was sent to tell him that it was utterly impossible for them to be ready on the appointed day. He was afflicted with the gout at the time; yet he leaped out of bed, and said, "Don't talk to me of impossibilities at present; they must be ready by the day I proposed. You have impossibilities to fight and contend with every day; but you enter the contest in the strength of the Lord of hosts, who will fight your battles for you, if you place your trust in him. Though cast down and trampled by the devil, yet, if you look up to your Father in heaven, he will give you new supplies of strength, and enable you to conquer him who hath trampled over you, like the giant in the fable, who, though beaten frequently by his adversary, yet received new strength as oft as he touched his mother earth.

FRAGMENTS.

"Be much with God, and your face will shine; let all men see the new creation."-Bramwell.

Hitherto the spectacle has been, not the church converting the world; but the world converting the church .- [Jenkyn.

The Christian is not ruined by living in the world, which he must needs do while he remains in it, but the world living in him.—[Baxter.

The most valuable, pure, useful and durable of all metals is tried gold; so is tried faith among all the Christian virtues .- [W. Jackson.

Chastisement is not in heaven, because there there is no sin; not in hell, because there there is no amendment. It is a companion of those that are in the way, and of them only. Divine love and chastening are inseparable. [Dr. Owen.

Editorial Miscellany.

Communion with God.

A HIGH state of grace can never be long maintained without a habit of devout meditation. Our thoughts react upon ourselves to a surprising degree. The odor of every thought is, in a greater or less degree, retained by the mind. Hence our associates and our books always bear their mark upon us. We are like our fellows; we are like our books; and we are like our thoughts. All good and all evil in human character begin with the imagination—the thought. The long-continued contemplation of evil, even though it be for the avowed purpose of gauging its character, and exciting in the soul a just abhorrence of its turpitude, is a dangerous employment, almost sure to result in the actual decrease of its abhorrence of the sin contemplated if it do not at length fatally undermine all virtue, and prepare the heart and the hand for downright rebellion against God. Hence persons whose business it is to reprove sin, are, by that very fact, exposed to some danger of falling into it. The life and work of a reformer who is engaged in correcting great abuses, whether in civil or ecclesiastical affairs, do, therefore, frequently involve great hazard of the loss of inward purity, and the result sometimes is, that, to the astonishment of the world, men full into the very evils they deplore, and furnish at length, in their own history, a terrible illustration of the truth of their own severest doctrines.

There is a divine philosophy in the exhortation of Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

He that would be himself pure and holy, must habitually contemplate pure and holy objects, and must turn away his eyes from beholding vanity. In a word, he must constantly turn to God as the sunflower to the sun. He must know experimentally what David intended in the saying, "I have set God always before mine eyes." The Scriptures recognize these general principles in their various applications. "Look unto me and be ye saved, all the ends of the earth." We are to "run with patience the race set before us, looking unto Jesus," -"beholding, as in a glass, the glory of the Lord, we are changed into the same image, from gler; to glory, even by the Spirit of the Lord."

What an object for the contemplation of a devout mind, the glory of the Lord! What wisdom, what benevolence, and what holliness are here!-The divine holiness! The infinite purity of God! The immaculate, eternal spotlessness of the divine character! The attribute that makes him the avenger of sin, and the eternal patron of all goodness! How good it is to contemplate this attribute of the divine character, to meditate upon it, to lose one's self in the thought of it, and to hold the thought frequently, and steadily, and long, in contact thus with the glory of God! Surely, this "beholding, as in a glass, the glory of the Lord" implies something more than a casual thought of God. "To behold" is a stronger phrase than "to see," or even." to look." It seems to imply the complete exclusion of all other objects from the vision of the soul, and the fixing of its steadfast and undistracted attention upon the Savior. O, it is good to exercise the soul in this habit. The habit of waiting before the Lord—of tarrying at the cross—of fixing the soul in mute, adoring love, at the feet of Jesus. Here we gain at once tranquillity and zeal, humility and true dignity, courage and meekness—a carefulness that trembles and flees at the very thought of offending God, and a confidence that triumphs in bereavement, and sickness, and death.

The Duty of the Church in View of a Chief Magistrate.

BE not startled, kind reader, at the above caption. We have naturally but little relish for politics, and, if we had, we are not disposed to leave our appropriate mission, and enter the political arena. But the times are ominous, and, if ever we needed divine intervention, we need it now. Of the duty of prayer in this crisis, every lover of holiness will have an instinctive sense. Commit the case to God, beloved, in earnest, believing prayer, and bide the result. Men may rage, but the wrath of man shall be made to praise him. "God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." We commend the following, copied from the "Christian Intelligencer," to the serious consideration of every Christian in the land.

"We suppose it to be generally admitted that interests wast and incalculable are depending upon our national election in November next. Always it is an event of solemn interest to a people, when a man is exalted to represent them in the presence of the nations of the world, and to be their representative also in a sense before God; but now, especially, interest is deepening into anxiety, and, in many hearts, anxiety into fear. No enlightened man can fail to see that great moral questions are involved in the issue before us; many, upon higher than mere political grounds, are undecided how to vote; the passions of multitudes are excited, and we have arrived at just one of those crises in which every Christian should betake himself to the throne of grace for light upon personal duty, and the exercise of the

sovereign control of God over the hearts of the multitude. Why may not the church of Jesus Christ bow down before their King, to ask him to grant them a ruler such as he shall approve, of whom this great nation shall not be ashamed -who shall rule justly, and in his fear? We cannot ignore the providence of God in this matter without awful guilt; and if we, calling ourselves a Christian people, make our President without taking counsel at the mouth of the King of kings, we need not wonder if he sends us a man who shall prove to us a thorn in our sides and a curse, if darkness, and confusion, and violence, pervade our council chamber. As Christians, we are bound to cease agitating, and north and south together to come to the feet of the great God. If he forsakes us, we are lost, and we may be sure he will forsake us if we forsake him practically. The writer would ask, if the people of God who read this will not make the subject a burden in their morning and evening supplications."

Christian Symmetry.

WHERE CAN IT BE FOUND?-How CAN IT BE SECURED?—These are questions that cannot fail to interest every one who is earnestly and sincerely seeking to know and do the will of God. Alas! what painful contradictions to the spirit of Christianity do we frequently witness even among those who profess to be the friends of Jesus, and who really do evince some proofs of attachment to his cause. A case of this kind, which occurred in a neighboring city, and which, in its results, came nigh proving a fearful tragedy, has recently been brought to light, and we cannot forbear making it the subject of some comment. We take the account from the Boston Evening Traveller.

"On Friday evening, August 22d, a melancholy afray occurred in that city between Mr. John C. Treadwell, a well known citizen, and his son William, a man of 25 years, in which the father received a blow which fractured his scull, and sustained injuries of so serious a nature that, for a time, his life was despaired of. The injured man is now doing well, however, and it is the opinion of his medical adviser that he will recover.

W. H. Clemence, the City Marshal, has published a statement in regard to the affair, derived from eye witnesses, from which it would appear that Mr. Treadwell is a very passionate man, with little discretion or control of his feelings. It appears that a niece of Mr. Treadwell's was visiting the family with her husband, and that Mr. Treadwell, in the early part of the day, cautioned his son against making use of vulgar or profane language in the presence of his visitors; and so fearful was he that his caution had not been heeded, that, when the family, together with the visitors, were seated at the supper table, he said to his son,-

"William, have you used any profane language to-day?" The reply was, "I don't know that I have." The father then asked the husband of the nicce if he had heard him (the son) use any profane language. His reply was in substance, "I don't know that I have much." Thereupon the father proceeded to administer to the son a homily upon the enormity of the sin of swearing, greatly to his mortification. The sequel is told as follows:

The mother attempted to change the conversation, and incidentally the name of a little daughter of hers, who had died two or three weeks previously, and who was a great favorite of the son, was mentioned, when he (the son) exclaimed, "For God's sake, mother, don't mention her holy name here." In a moment, the father arose from the table, seized the son by the collar, pulled him into another room, exclaiming, "I will not have such profane language used in my house," and closed the door after him. Loud and angry words ensued; a blow was heard, and still another; the son was heard to exclaim, "For God's sake, father, do not strike me again." The parties then entered the room; the son was then in the act of raising himself from the floor, and the father was in the act of inflicting another blow, which was warded off by the son, and he then rose and struck his father one blow with his elenched hand upon the head, and the consequence was a fractured scull.

Sad, indeed! What a merciful providence that the spirit of that angry father was not ushered into eternity by the blow of his son! And yet, had this result folincident, but the strange inconsistencies and hereafter.

contradictions that may exist in one and the same character. We doubt not that the father uttered his cautions from a high sense of the sin of profanity; and yet how utterly destitute of self-government! How sensitive to the enormity of one sin, but how blind to the turpitude of another! And is this a singular or solitary case? Alas! how many there are who, with a slight change of circumstances, can make the case their own! They feel it. They deplore it. But is there no remedy? Yes; thanks be to God, there is a remedy, and that remedy is to be found in the blessed truths which we are endeavoring to inculcate. When the soul is poised in God,—when Christ becomes its wisdom, sanctification, and redemption,—then, and not till then, is true Christian symmetry attained. Christ in us becomes the reprover of sin, the corrector of waywardness, the promoter of virtue, in a word, the ALL IN ALL.

Book Notices.

LIFE OF JOHN BUNYAN. By the author of "Robert Dawson" "Jane Hudson," etc.

This is another of the beautiful volumes published by the American Sunday School Union. It is a well written and finely illustrated life of one, who, in his "Pilgrim's Progress," has left a legacy to the Church, the value of which will be felt through all coming time. H. Hoyt, Agent, 9 Cornhill, Boston.

BIBLE BOOKS. We have received from Rev. Thos. H. Stockton, Baltimore, a general assortment of his publications. They consist of The Gospel of St. Matthew, in various bindings, with blank leaves for notes. Bible Tracts, Nos. 1 and 2, comprising the Ten Commandments, and Our lowed, at whose door would the sin have Lord's Sermon on the Mount. Sermons lain? Not only are the dangers of an for the People, by Dr. Stockman, and variuncontrolled temper brought to view by this ous others of which we will give notice

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The Possibility of Christians living without Sin.

BY REV. J. BATE.

No. VII

THE last three articles have been devoted to the examination of the Pauline epistles, as to their recognition of the doctrine of a sinless life in the believer. Attention must now be given to the minor epistles of James, Peter, and John. Let us inquire if they teach the same doctrine. At the commencement of this argument, it was stated that harmony existed between all the apostles upon this subject, and the statement was predicated upon the fact that only one Spirit, and he infallible, inspired them in the doctrines they preached and wrote. It becomes my duty now to exhibit that harmony.

James i. 4 .- "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Perfection is the end proposed, by the apostle, for the attainment of Christians-perfection in the unqualified and full sense of the term, as used in the economy of Christianity," entire, wanting nothing." The perfect work of patience is the way in which he would have them reach the blessing of which he speaks. Would St. James exhort Christians to pursue and expect an unattainable object?

The whole epistle of St. James is thoroughly practical, and points out the course of life which the Christian should live. There is more of works in it than faith, although he does not, by any means, when interpreted by the analogy of faith, teach any thing contrary to the doctrine of grace. While he receives and admits the necessity of faith to justify the penitent soul in its inquiries after pardon, he particularly inculcates the importance of the pardoned soul exhibiting its justification in a uniform observance of the precepts of Christ. We VOL. XXX-209.

mandments. To show the importance of this, and exhort Christians to the practice of this duty before God, the church, and the world, was the object set before him in writing the epistle. He looks at this object throughout. He would have Christians BE what the name imports, Christlike, followers of him-imitators of his example, patient, meek, gentle, humble, heavenly-minded, zealous for God, "perfect and entire, wanting nothing." In all this, he agrees fully with the teachings of Paul and the other apostles. The reader is requested to read and study St. James with care, to ascertain more particularly his sentiments upon the point in hand.

1 Peter i. 2.—In this verse, St. Peter addresses all Christians as the "elect according to the foreknowledge of God the Father." He states that the medium of their election was "through sanctification of the Spirit," and the object of their election, "into obedience and sprinkling of the blood of Christ." The obedience to which Christians are elected is specified by the Savior himself, "Ye are my friends, if ye do WHATSOEVER I command you"-universal obedience. The "sprinkling of the blood of Christ" denotes, as was typified under the law, and is plainly revealed under the gospel, the putting away of sin in the life, and the cleansation of the heart from sin by its efficacious power. "The blood of Jesus Christ his Son cleanseth from all sin." "Let us draw near-having our hearts sprinkled from an evil conscience." "And to the blood of sprinkling, which speaketh better things than that of Abel."

1 Peter i. 14, 16.—"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but, as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy." Here is an exhortation to the enjoyment of the privilege to which they had been elected. As those who had been would have those who profess to love their called to obedience, they were no longer Lord give evidence in keeping his com- to live as they had done in their unrenewed

state. As a reason for this, he urges the holy character of him whose call they had obeyed, and whose servants they were. The measure of their holiness he would have them take from his. As he is holy, without any mixture of sin, so be ye holy in ALL MANNER of conversation, i. e., in all manner of living. He supports his exhortation by the high authority of Jehovah, as declared under Moses. Though Moses is dead, and his religion is superseded by another, yet that authoritative command remains inviolable, because the moral character of God is unchangeable, and the obligations of man as a creature of his to be holy remain unchangeable. That which is obligatory upon us to be or to do must be possible according to the principles of justice and mercy. It is, by the command of Jehovah, obligatory upon his people to be holy as he is holy, that is, to be free from sin, and to live without sin. His people, therefore, may be holy, as the apostle exhorts, "in all manner of conversation."

The principal object of the apostle, in writing this epistle, appears to be, to give comfort and counsel to the suffering, persecuted followers of Christ. He reminds them of the character they sustained as new-born babes, as lively stones in the house of the Lord, as a holy priesthood, to offer up spiritual sacrifices, as a chosen generation, as a royal priesthood, as a peculiar people, that they should show forth the praises of him, who had called them from darkness into his marvellous light. Having reminded them of their character, he then counsels them as to the course they should adopt in living before the world in their sufferings. They were to abstain from fleshly lusts, which war against the soul. Their behavior before the heathen was to be sincere and upright, so that, beholding their good works, they might glorify God in the day of visitation. They are required to be submissive to all the appointed authorities of the State. All men are to be honored; the brotherhood loved; God feared; and the king honored.

Servants are to be in subjection to their masters. In all their sufferings for righteousness' sake, they are to bear them patiently; for this is acceptable to God.

Jesus Christ is presented to them as an example of meekness, gentleness, and forbearance in suffering, in whose footsteps they ought to tread. Christ, in the suffering of death on the tree, bore our sins in his own body, that we might be DEAD to sin, and live unto righteousness—the righteousness which was exemplified in the life of Christ, and which St. Peter particularizes in his epistles. [See the whole of the second chapter.]

The apostle pursues the counsel and exhortation through the three remaining chapters; in all of which, as well as in the first two, he uses terms and phrases expressive of the Christian's character and duty, plainly enough implying that it is their imperative privilege to live without sin. To enumerate them would be to quote the whole epistle. The reader is referred to them as they occur, and requested to give them a careful consideration.

In the second epistle, there are still, if possible, stronger and fuller expressions of the Christian's duty and privilege to live without sin. In chapter first, he speaks of the exceeding great and precious promises of God, the design of which was to bring them into a participation of the divine nature, having before, as a prerequisite, escaped the corruption that is in the world through lust. And, besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in knowledge of our Lord Jesus Christ." Here is a delineation of character which precludes the existence of sin. The graces here specified supersede and predominate over the opposite vices. The two cannot meet in

the same person. He who, by the work of addition, attains "virtue," etc. into union with his faith, abounds in good works. He is perfect in Christ Jesus, and made a partaker of the divine nature. To him in prospect is final perseverance, and abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ." These graces and this character are certainly attainable by the Christian, or St. Peter, under the inspiration of the Holy Spirit, would not have exhorted them to give "all diligence" to reach unto them.

In the third chapter, the apostle dwells upon the same subject. Speaking of the day of the Lord coming as a thief in the night, attended with the dissolution and conflagration of all things, he says, "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." I wish the latter words to be noticed particularly. They express the state in which Christians should be prepared to meet their Lord in the judgment. This state unquestionably denotes a state of sinlessness. In this state they should be FOUND by their Lord. Now their Lord will come as a thief in the night, without notice or alarm, suddenly and unexpectedly, giving them no time to seek this state, if they do not already enjoy it. If they have not the oil, they cannot go and buy; for the bridegroom will be come, and only they that are ready, "without spot and blameless," can enter into the marriage. To all the rest, the door will be shut, and no entrance granted forever. To be "found of him," therefore, "without spot and blameless," it is necessary that the Christian live in the continued enjoyment of this state of grace; that he should stand with his loins girt, his lamp trimmed, his light burning, awake in watchfulness and prayer, "looking for and hastening unto the coming of the day of God." But, what are the commandments of Christ, but

before he can live " without spot and blameless," he must attain unto it, and that which he is required to live in must be attainable by him, or when his Lord shall come, and find him covered with unrighteousness and sin, he will be found with an available excuse before him.

Let us now see what St. John says upon the subject. He was the disciple that leaned upon Jesus' breast, and appeared to be on the most intimate terms of fellowship with Christ; to know his nature and his mind more fully than either of the other apostles. Hence it is that we find, in his epistles, so much of the element of love, and such a development of religion as consisting of that principle.

1 John i. 5-8.—St. John here declares that God is light, and in him is no darkness at all. Light is significant of purity. God is holy. In him there is no sin. He declares also, that, if we say we have fellowship with him, and walk in darkness, (darkness is significant of sin,) we lie, and do not the truth. But, if we walk in the light as he is in the light, (if we are "holy, as he is holy;" if we are "perfect as he is perfect;" if we love him with all our heart, etc.,) we have fellowship one with another, and the blood of Jesus Christ his Son "cleanseth us from all sin." While, in our outward deportment before the world and the church, we walk in holiness or purity "in the light," the blood of Jesus carries on, in our hearts, the work of cleansing us from ALL sin. The last three verses of this chapter will be considered at a subsequent time.

1 John ii. 1.—" My little children, these things write I unto you, that ye sin not." Surely this inspired apostle knew whether his "little children" could live without sin. If he knew they could not, where was his wisdom, his justice, his love, in writing "these things" unto them?

1 John ii. 3.-He lays down, as the criterion of our knowledge of Christ, our obedience of his commandment. Now

that we should not sin? [See Number 3.] 1 John ii. 4-6.—He points out the inconsistency of such as claim to know him, and yet live in sin, by not keeping his commandments. Such a one, he says, "is a liar, and the truth is not in him."

He states that obedience to Christ's commandments flows from the indwelling of the perfected love of God; and that his love and obedience is evidence that we are united to him.

He declares the obligation of all who aspire to union with Christ, to live as he lived, "ought himself also to walk even as he walked." How did he walk? Examine his life in the Gospels. Read the testimony of his disciples who lived with him for three years. "He did no sin, neither was guile found in his mouth."-1 Peter ii. 12.

1 John iii. 3.—" And every man that hath this hope in him, (the hope of seeing Christ as he is,) purifieth himself even as he is pure." Purification is a necessary result of the hope, and a necessary qualification to "see him as he is," and to be like him in his glorified person. The hope of seeing him leads to the work of purification, because the hope would never be realized without the purification. "Without holiness, no man can see the Lord."-Heb. xii. 14.

1 John iii. 6 .- "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him." What is this abiding "in him," but the union of which he previously speaks, and of which Christ speaks in the fifteenth of John's Gospel, and which is so frequently alluded to in the epistles? Does the branch of a vine bear briars, thorns and thistles? Does the arm of a man of wisdom thrust itself into the fire, or employ itself in plunder and death? No more does a Christian, who is a branch in Christ, the vine, and a member of his body, bear the fruits of sin, or practise himself in the works of dark-

this matter, as some would make it appear. As is the fruit so is the tree, and as is the the tree, so is the fruit. "Let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." No argument is needed to sustain this, any more than that a clear fountain cannot send forth muddy water, or a good tree bring forth evil fruit.

1 John iii. 8.—" He that committeth sin is of the devil. This is the reverse doctrine of the former: but is as true. The infallible rule of judging between the righteous and unrighteous is, "Whosoever doeth not righteousness is not of God; "but "He that doeth righteousness is righteous, even as he is righteous." "In this, the children of God are manifest, and the children of the devil."-Verse 10.

A Good Camp Meeting.

EXTRACT FROM CORRESPONDENCE BY MRS PALMER.

The pious did not go to rusticate. The unconverted under a divine influence. Holiness to the Lord the theme. Dr. Bangs. A Norwegian Convert. Dr. J. T. Peck, and his people. Fifty conversions in one tent in a few hours. Many sanctified wholly. Showers of grace and showers of rain. Too much food at once not good. A glorious love-feast. The laity need time to labor. The Presiding Elder, and his management.

It is now Saturday morning. We have just returned from one of our New York camp meetings held at Port Chester. It has been a season of remarkable religious interest,-the best campmeeting, unquestionably, we have had in the immediate vicinity of New York for several years. Between one and two hundred, at least, I presume, have been converted. From the commencement, a solemn, hallowing influence pervaded the encampment. The idea of spending a week in the grove, with but little higher motive than merely rusticating in the woods, 1 John iii. 7.—There is no deception in seemed to have been banished, and the one

apparent aim of getting and doing good prevailed. Even the unconverted, as they passed in multitudes to and from the ground, seemed to be held as under a divine influence, as though they were consciously on hallowed ground.

Such a general interest I have not witnessed for years among our New York people. The word of the Lord had free course and was glorified. Holiness to the Lord was the theme on the preacher's stand and in the tents. It was a subject of frequent observation by the lovers of holiness, that not a captious remark, or any thing betokening a restive position, had been witnessed on the ground. The blessing of holiness was definitely, earnestly, and openly sought by many. Seekers after purity were invited to present themselves as subjects of prayer, both in the public congregation, and select meetings for prayer.

One morning, after our dear Dr. Bangs had preached in demonstration of the Spirit, from the text, "Blessed are the pure in heart; for they shall see God," scores came forward to seek the blessing of a clean heart. Several were enabled to prove the efficacy of the blood of Jesus to cleanse from all One of the number that attained was a Norwegian convert, of Brother Hedstrom's flock. Only the day previous he had been And now, in answer to the converted. request that all who desired the blessing of purity should manifest it, this young convert came forward. He had not been kneeling as a suppliant, perhaps, more than half an hour, before the Holy Spirit was poured out upon him in an extraordinary manner. He leaped and praised God, and spoke burning words as the Spirit gave utterance. No one could look upon his countenance, lighted, as it was, with divine radiance, without being impressed with the conviction that he who baptizeth with the Holy Ghost and with fire, had come to purify his earthly temple, and take up his abode with this young disciple.

Dr. Jesse T. Peck, with his estimable and deeply devoted lady, were present, with a good representation from their charge. The doctor, as a faithful pastor, had taken much pains so get his people to leave their worldly cares, and, in accordance with ancient scriptural worship, to go up into the wilderness to worship God. Some of them seemed to have lost their zest for camp-meetings; but, by affectionate invitation, were induced to accompany their pastor and his wife to the ground early in the morning on the first day of the meeting. This was as it should be; and the Lord rewarded this devoted pastor's zeal, by permitting him to see conversions among his people, and several of his most effective members newly baptized with the Holy Ghost and with fire. Dr. P. and myself attended a most blessed service of five hours' continuance with his people last evening, and most gracious were the displays of God's sanctifying power. were told, this morning, that, in the Bethel tent, there had been about fifty souls converted since yesterday noon. Several also professed to have been wholly sanctified. And, in the Bedford street tent, the work of conversion and sanctification progressed in much the same way as in the Bethel

In other large tents also, the work of the Lord went on with power all night. On Friday, about three o'clock in the afternoon, showers of rain began to fall. As is not unusual under such circumstances, these showers were made subservient to the best interests of the meeting. The unconverted were driven into the tents, where they were necessarily brought in close contact with earnest influences, and personally invited and implored to yield at once to the claims of the Redeemer. Those who were seeking full salvation had time to concentrate their attention on the subject, and to have their difficulties removed by hearing how their brethren and sisters had passed over like difficulties, and ventured over the bar of unbelief. It was thus that,

during the afternoon and evening of yesterday, the Lord wrought mightily in the salvation of the people. It is possible to have so much preaching, and so many exhortations from the stand at camp meeting, as to operate unfavorably toward securing the one great design of preaching, which is the salvation of souls. The people need time to digest and practise what they hear. Too much food, however good, is not favorable to physical health. thus may it be said, of too many great, and good, and long sermons and exhortations The spiritual condiat camp meetings. tion of the people is less improved than it might be for want of opportunity to digest what they hear. But this camp meeting was less objectionable than many others I have attended in these regions. With but one exception, we had but three sermons a day. The love-feast on yesterday morning was remarkable for the power that attended the testimonies, and for the number and the clearness of the witnesses. It might well be said, "Praise waiteth for thee, O, God, in Zion." Though scores, I presume, testified of the wonderful dealings of the Lord with them, yet scores, nay, even hundreds more would have testified, if opportunity had been given. Never have I seen more abundant outpourings of the Spirit than at this and other meetings for testimony at camp meetings. And, in view of the most manifest approval of God that ever attends them, I have thought, if a meeting for public testimony, and other social exercises in which the laity might unite were held every morning at the stand, far greater results might be witnessed. The utility of this seems so apparent, and so many strong reasons suggest themselves in favor of giving the laity more time at camp meetings, that I can hardly resist the temptation to enlarge on this subject. But I must resist, and close my already lengthy letter. There were yet other things which afforded a contrast favorable to this meeting, rather than some I

not only a Christian, but a gentleman, and disposed to recognize all those ordinary courtesies which the people have a right to expect. He did not consume several minutes before every service in authoritative demands for order. If a gentleman chanced to be sitting or standing beside his wife or friend, as in ordinary congregations at home, he did not stand minute after minute, delaying the holy services, and, in authoritative tone, demand obedience to order. But, judging that utility was order, and not ambitious to magnify his office, he simply told the people the rules of the meeting, which were cheerfully obeyed, and most excellent order was observed, and, on the whole, we were constrained to say, "Surely, we had a good Camp Meeting."

All in Christ.

Man, woman, or child, do you want any thing? Are you anxious about the matters of your soul? Are you disturbed, are you ignorant? Do you feel "It is wisdom I want?" Well, it is all in Christ. In the knowledge of him is eternal life. And do you understand it is all with Christ? "He that hath the Son hath life." There is no salvation out of him. We become bound with him by faith, and then all that belongs to him is ours. As it is all with him. Once more, it is all FOR Christ. Did you understand that every thing we receive is to go back to him? It is given to us that we might glorify his holy name. Are you justified? Are you sanctified? we temples of the Holy Ghost, heirs with Christ? It is that we may have liberty to serve God, and glorify the name of the Redeemer. Thus, all that salvation implies is in him, all that salvation implies is with him, and all that salvation implies is for him in time and eternity. My brethren, Christ is a rock. He is a root out of which flows the sap of grace, through the branches, and the soul that is united to have attended. The Presiding Elder was him as a branch receiveth it. He is the rock of ages; and the soul that is based on him the gates of hell cannot prevail against. It shall rise up a mighty power unto the skies, a building that shall manifest the wisdom, the grace and the glory of God throughout eternity.—[Rev. C. Molyneux.

Losing One's Temper.

I was sitting in my room one morning, feeling all out of sorts about something or other, when an orphan child, whom I had taken to raise, came in with a tumbler in her hand, and said, while her young face was pale, and her lips quivered:

"See, ma'am, I went to take this tumbler from the dresser to get Anna a drink of water, and I let it fall."

I was in a fretful humor before the child came in, and her appearance with a broken tumbler in her hand, did not tend much to help me to a better state of mind. She was suffering a good deal of pain in consequence of the accident, and needed a kind word to quiet the disturbed beating of her heart. But she had come to me in an unfortunate moment.

"You are a careless little girl!" said I, severely, taking the fragments of glass from her trembling hands; "a very careless little girl, and I am displeased with you."

I said no more, but my countenance expressed even stronger rebuke than my words. The child lingered near me for a minute or two, and then shrunk away from the room. I was sorry in a moment that I had permitted myself to speak so unkindly to the little girl; for there was no need of my doing so, and moreover, she had taken my words, as I could see, deeply to heart. I had made her unhappy without a cause. The breaking of a tumbler was an accident likely to happen to any one, and the child evidently felt bad enough without having my displeasure added thereto.

If I was unhappy before Jane entered my room, I was still more unhappy after she retired. I blamed myself and pitied

the child; but this did not in the least mend the matter.

In about half an hour Jane came up with Willie, my dear little curly-haired, angel-faced boy, in her arms. He had fallen asleep and she had with her utmost strength carried him up stairs. She did not lift her eyes to mine as she entered, but went with her burden to a low bed that was in the room, where she laid him tenderly down, and then sat down with her face partly turned away from me, and with a fan kept off the flies and cooled his moist skin.

Enough of her countenance was visible to enable me to perceive that its expression was sad. And it was an unkind word from my lips that had brought this cloud over her young face.

"So much for permitting myself to fall into a fretful mood!" said I mentally. "In future I must be more watchful over my state of mind. I have no right to make others suffer from my own unhappy temper."

Jane continued to sit by Willie, and to fan him, and every now and then I could hear a very low sigh come up, as if involuntarily, from her bosom. Faint as the sound was, it smote upon my ear, and added to my uncomfortable frame of mind.

A friend called, and I went down into the parlor, and sat conversing there for an hour. But all the while there was a weight upon my feelings. I tried, but in vain, to be cheerful. I was too distinctly aware of the fact that an individual, and that a motherless little girl, was unhappy through my unkindness, and the thought was like a heavy hand upon my bosom.

"This is all weakness;" I said to myself after my friend had left, making an effort to throw off the uncomfortable feeling. But it was of no avail. Even if the new train of thought awakened by conversation with my friend had raised me above the state of mind in which I was when she came, the sight of Jane's sober face, as she passed me on the stairs, would have depressed my feelings again.

In order both to relieve my own and the

child's feelings, I thought I would refer to the broken tumbler, and tell her not to grieve about it as its loss was of no consequence whatever. But this would have been an acknowledgment to her that I had been in the wrong, and an instinctive feeling of pride remonstrated against that.

"Ah me!" I sighed, "why did I permit myself to speak so unguardedly? much of good or evil is there in a single word!"

Some who read this may think I was very weak to let a hastity uttered sentence against a careless child trouble me. What are a child's feelings?

I have been a child, and as a child have been blamed severely by those whom I desired to please and felt that unkind words fell heavier and more painfully, sometimes, than blows. I could therefore understand the nature of Jane's feelings, and sympathize with her to a certain extent.

All through the day Jane moved about more quietly than usual. When I spoke to her about anything, which I did in a kinder voice than I ordinarily used, she would look into my face with an earnestness that rebuked me.

Toward evening I sent her down stairs for a pitcher of cold water. She went quickly, and soon returned with a pitcher of water and a tumbler on a tray.

She was coming toward me, evidently using more than ordinary caution, when her foot tripped against something, and she stumbled and fell forward. It was in vain that she tried to save the pitcher. Its balance was lost, and it fell over, and was broken to pieces at my feet, the water dashing on the skirt of my dress. The poor child instantly became as pale ashes, and the frightened look she gave me, I shall not soon forget,-She tried to speak and say that it was an accident, but her tongue was paralyzed for the moment, and she found no utterance.

The lesson I had received in the morning, served me for the purpose of self-con-

"Never mind, Jane, I know you could n't help it. I must tack down the loose edge of the carpet. I came near tripping there myself, to-day. Go and get a floor-cloth and dry up the water as quickly as you can, and I'll gather up the broken pieces."

The color came back instantly to Jane's face. She gave me one grateful look, and then ran quickly away to do as I had directed her. When she came back she blamed herself for not having been more careful, expressed sorrow for the accident, and promised over and over again to be more guarded in the future.

The contrast between our feelings now and what they were in the morning, was very great. I felt happier for having acted justly, and with due self-control; and my little girl, although troubled on account of the accident, had not the extra burden of my displeasure to bear.

"Better, far better," I said to myself, as I reflected on the incident just related, " far better it is, through all our relations in life, to maintain a calm exterior, and on no account to speak harshly to those who are below us. Angry words make double wounds. They hurt those to whom they are addressed, while they leave a sting behind them. Above all we should guard against a moody temper. Whenever we allow anything to fret our minds, we are not in a state to exercise due self-control; and if temptation comes, then we are sure to fall.

Memoir of Helen M. Cowles.

Dr. Cowles has just published a beautiful Memoir of his sainted daughter Helen, which will be read with great interest, especially by those who are striving for closer union with the Lord. The following extract from this precious little book will be appreciated by the readers of the "Guide:"

Of her Christian life, previous to the last three months, little need be said in this trol; and I said instantly, in a mild voice, brief sketch. Her conversion, something more than five years since, had one strong point—"I know this," said she, "if I know nothing else: I know I have given up my will to God." A strong will, really and firmly set for selfish gratification, had been an active, though not obtrusive feature of her character. Convicted upon this, the conflict between her soul and God turning specially upon this point, it is not strange that her change in this respect was so palpable to herself.

Her subsequent Christian life left no doubt of the reality of her conversion. was in general controlled conscientiously by fixed and correct religious principles; involved a pleasing degree of interest in doing good to others, and in labor-with more or less of earnestness-for the salvation of souls. Yet was it all along apparent to those who knew her best, that her heart was not by any means filled with the Spirit, and that hence there was a spiritual weakness in her soul, which caused her often to be overcome by the assaults of temptation, and to live more conformed to the world, and less faithful to speak for the good of souls, than conscience, acting under the present agency of the Spirit, could approve.

Such was her general course of Christian life. In the winter of '49 and '50, amid the exhausting labors and the earnest spiritual anxieties of teaching a school, in which several pupils were hopefully converted, her health declined, and the seeds of fatal disease took deep root in her system. She returned home in the spring, only to sink, despite the skill of medical science, slowly towards the grave. But, following her religious history, let us remark that while her attitude of mind was that of entire submission and resignation to the divine will, yet it was not for many months one of all-absorbing spirituality. After improving hopefully during the summer months, the cold of autumn again hastened her decline; and now commenced a period of spiritual conflict. It seemed that Satan received special permission to harass and annoy her—the Lord, however, having his

own glorious ends distinctly in view, and all along expecting to make the wrath of the tempter subserve his own glory. These temptations were usually towards the indulgence of feelings and states of mind which neither conscience nor God could approve. The resulting conflicts were long and terri-"I am weak," she would often say, "and I cannot bear much mental effort; and yet I rise in the morning only to fight all the day long against these fierce temptations. There seems to be no rest for me on earth. I sleep nights, but though I rise somewhat refreshed, yet I am crushed with the reflection that I have one more day of conflict to go through. It seems as if this would take my life. How can I live so!"

When her case became fully known to her parents, we need not say that it made its strong appeal to their hearts. Help was sought in God. A special effort was made to get before her mind the resources provided in the gospel for all spiritual wants, and not least for such wants as hers. "Helen, it does seem to us that you need not remain in this state of incessant unavailing conflict. Jesus says 'Come unto me and I will give you rest.' His word testifies, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way of escape, that ye may be able to bear it.' You remember also, that the Lord said to Paul, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' What he said to Paul, he says with no less kindness and faithfulness, to you. You are safe in regarding Jesus Christ as a High Priest who can be touched with a feeling of your infirmities, having been tempted as you are, so that you may come boldly to the throne of grace to obtain mercy and grace to help in time of need. These are precious promises. Have you thought of them as pertinent to your case?"

"I have known," she replied, "that there were such promises; but I have not, during these weeks of conflict, thought of them as ensuring to me the help I need."

"You will think of them in this light now," said her mother, "will you not?" Thus closed the morning conversation.

At evening, Helen said, "This has been a new day to me. I have put my trust in Jesus to meet all my wants, as I have never done before. His presence and grace have borne me for once above the power of temptation. I dare not say how long this may be the case; I feel afraid I shall fall back again, and tremble lest I should in any way displease my Savior, and lose his blessed presence. But you cannot think how much I should rejoice to live by such faith in such a glorious Savior."

The natural reply was given, "Fear not, only believe. Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." Days rolled on. She studied the Bible, and found its promises a great deep of mercy, and its revealed grace and strength truly good for every season of need.

She also read "Riches of Grace," as she had strength to read; but this book raised in her mind a new difficulty. "I find," said she, "that those whose experience is recorded here had great excitements of mind. They were strongly affected, had most thrilling emotions and overwhelming views of truth. Besides, they knew the moment when the Savior revealed himself to them. Such is not the case with me. I have had no great excitements; all I have done is simply to trust Christ very calmly."

The reply which seemed appropriate was this: "All minds are not alike in regard to being susceptible to strong emotions. Those cases were selected in part because they were striking and thrilling in this particular respect. But the Lord must give you another brain, and the physical powers of health besides, before you could either have or endure so much emotion. But you need to consider that emotion is not faith; nor is it necessarily love. The Lord will bless your simple faith, if, like a feeble child, you put your trust entirely and fearlessly in him."

Under these views, her difficulties disappeared, and she settled down into a state of abiding trust, and delightful peace. Victory, now, became her daily song. "Christ has kept me to-day," as each evening came, she could testify with joy. "The tempter gets no advantage over me. With every temptation a faithful God gives me a way of escape, that I may be able to bear it."

She was singularly open-hearted and even transparent in the disclosures of her experience. Hence her parents had entire confidence that they understood her case, and the whole of it. Once there came an hour of bitter sorrow. Upon entering the room just after two or three young ladies had left, her mother noticed a sad look upon her countenance, and inquired if she felt more unwell.

"No," said she, "but, O mother, I have grieved the Savior."

"Indeed! how could you do it, Helen?"

"Oh!" said she, "I want to tell you all about it. I thought, when the ladies came in, it would glorify God for me to speak a word to them about the great salvation, and tell them how Christ had blessed my soul lately. But other conversation was introduced, and the time passed away; and, when they left, the Savior turned away his face, and was grieved."

"But, Helen, he will forgive you, if you are penitent."

"O, I know it: he has already: and yet I feel grieved at myself. I wonder how could do so, and am sure I never can again. I feel as though I wanted to ask him not to feel bad about it."

Again her feelings resumed their peaceful flow of grateful trust and fervent love. Often would she say—"O how I love Jesus! Surely, I never loved any other as I love him." "Helen," said a friend to her, "you often speak as if you had no doubt of your acceptance with God, and no fear of coming short of heaven; but do you not sometimes tremble at the bare possibility of being mistaken?"

Her reply was the language of the heart

—"I know that I love Jesus, and that I strive and long to do his will. I know that he hears my prayers, and blesses me with the tokens of his favor. Hence, I cannot, for a moment, doubt that he is mine and I am his."

During these last months of her life, the Bible, read by herself, or listened to as read by others, was her spiritual bread. It supplanted nearly all other reading—all but the most spiritual books. An early taste for amusing literature was thoroughly crucified, or, rather, displaced; for nothing so ravished her heart as God's precious truth.

We might say much of her humility. "I wish," said she "that, in some way, the world could know how vile a sinner I have been, that they might appreciate the riches of the Savior's grace to me. I rejoice to think that the universe will one day see it, and I wish it might be proper to tell it to my friends and all the world now. They do not know how wicked a girl I have been. They cannot see, as I see, how great the Savior's grace has been to me."

Through the tribulation of immense suffering, it pleased the Lord to mature her graces, and ripen her piety for heaven. It was often affecting to hear her, between paroxysms of pain, and in the whispers of weakness, say, "Not worthy to be compared—not worthy to be compared—not worthy to be compared." That beautiful and pregnant passage of Paul, Rom, viii. 18, had become so familiar, that a few of its words suggested the consoling sentiment.

More than once, being observed to be in great pain, and some allusion being made to her enduring it, she said—"I have to make constant use of the love of Christ, to bear such pain." Yet, under all these sufferings, her thought was—"God sees how much I need pain. I will thank him for his precious discipline, given me in faithful love on earth. When I have suffered all that my case needs, I shall be taken home."

So it was. With never a fear of death My soul is abmay, with a joyful welcome, she hailed joy of heaven."

the hour of deliverance. She could not realize that her death should be cause of grief to her friends. When a sister, whom she dearly loved, and had much desired to see again before she died, arrived, some thirty hours before her release, and taking her trembling, emaciated hand, was moved to tears, she replied tenderly yet firmly—"Not a tear, Josephine; not one tear for me; I want to go home."

On one of her feeble mornings, she said "I have been suffering exceedingly."

"But," said her mother, "Jesus has been with you, has he not, Helen?"

"Mother, I am in him," was the emphatic reply; showing that this language, though abstruse and unmeaning to many, is yet the very language to denote most perfectly the relation of the trustful believer to his Savior.

In this state of unbroken calmness, she passed the closing weeks of life. It was not fitful, but steady and enduring. It was not a gush of emotion—but the placid, intelligent, rational conviction of Bible truth, and the unclouded apprehension of a present Savior's love. It was heaven in the soul, presaging a heaven for the soul, whenever the frail tent of clay should be struck for removal. It was victory here, the earnest of victory there, and of victory for-The love of Jesus, felt and become a thing of consciousness here, begat an assurance of enjoying his love, and of perpetuating and perfecting her own love of him, through everlasting ages. We cannot say that her joy often arose to rapture. It is obvious that her mental constitution was one of the least excitable kind; and the great weakness of her physical powers-at no time excited by stimulants-seemed almost to forbid rapturous emotion. Yet, in a few instances, when alone with her mother, and with no external causes of excitement, she broke out—"O, I cannot tell you how happy I am in God! If I had strength I should want to clap my hands, and shout. My soul is absolutely full of joy, like the

Nothing could exceed the simplicity and earnestness with which she often said-"O, how I love Jesus!" More than once, after using this, and similar expressions, she added, "You may think it strange that I use such an expression, and say it so strongly. Often have I seen the time when I should have thought it nothing but religious cant; but it is not cant with me. I can understand how such language may be perfectly sincere. I know that I feel it all. Indeed, no words seem to have half meaning enough for me."

But, usually her attitude of feeling was calm. Her mind's eye saw not angels hovering round—as may be really the case with some. Hers seemed fixed on Jesus only. Weeks before her death, some one said-"You must have many pleasant anticipations of seeing your sainted mother and many other dear friends, already in heaven. "I so long to see Jesus," replied she, "that it will be a great while before I shall think of looking for any one else."

Such were her feelings during her last hours. "My views of Jesus have been exceedingly precious to me to-day." And thus, with her eye upon the Author and the Finisher of her faith, she passed into the world of open and cloudless vision, henceforth to be forever like him, for she "shall see him as he is." "This is the victory that overcometh the world, even our faith."

On the Law of Habit in connection with Faith.

THERE is no exercise of the human mind, whether natural or spiritual, which has not its laws of origin and progress. This remark is applicable to faith, as well as to every other inward principle.

One of the most general laws of our mental nature is the law of habit. The law of habit, in its application to the principles of the mind, may be expressed by say-

repetition. The perceptive powers, the memory, the power of reasoning, the affections, all invigorate themselves under the influence of this mighty law. The same can be said of faith. Faith, unexercised, becomes weak; faith in frequent exercise, becomes strong. He who believes frequently will believe energetically; while he who puts forth the act of belief only at distant intervals, will find the impotency of his faith corresponding to the frequency of its exercise.

And, in accordance with this general view, it is related of some pious persons, who have distinctly seen the connection between a strong faith, and the life of God in the soul, that they have endeavored to sustain and strengthen acts of faith by acts of the will. They have said, "I WILL believe." "I am determined not to doubt."

In reading some account of the experience of a pious person, who is said to have died in the triumphs of faith, I find the following expressions: "I have given God my undivided heart; believing that he does accept of it, and believing that the blood of Christ cleanseth us from all sin. Like a stone which the builder takes, and puts on the foundation, so do I lie on Christ's blood and God's promises; giving God my soul and body a living sacrifice, and covenanting with him never to doubt more. My language is, I WILL believe. I will sooner die than doubt.." And we may add, it is very proper, and it seems to us indispensable, on the part of those who wish to live the life of faith, that they should not only watch against unbelief, but that they should resolve against unbelief.

This course is sometimes objected to. It is said, and, in a general view of the subject, is said very correctly, that belief ought to rest upon evidence, and not upon volition. The objection, however, is divested of validity when it is understood that the act of volition is not designed to have an influence independently of evidence, but in ing that it is the facility and strength of accordance with it, and in its support. Such action, resulting from frequent exercise or have been the results of long-continued habits of doubting, that the faculty of belief, when exercised upon religious subjects, seems to have lost its appropriate power. It has become, in a degree, paralyzed, and its assent fails to be given, where it obviously ought to be. Under such circumstances, it is obvious that an act of the will may not only be proper, but that it is necessary. The mind, in consequence of having become, in some degree, disordered, stands in need of the aid which a purpose or resolve of the will is calculated to give. A person, for instance, has given himself to God in the act of consecration; he has inward conviction, in accordance with what is really the case, that he has placed all upon the divine altar. And he knows, from the Scripture, that God is pledged to receive all who are in this situation; and that, in accordance with his promises, he will be, and that he is now, a friend and father to them; and that all such persons are, and will be, so long as they continue in a state of consecration, encircled and blessed in his paternal love. All this he knows to be true, because statements and promises of this kind, and to this effect, are abundantly announced in the Scriptures. But it is true, notwithstanding, that he finds a great difficulty in taking these promises home to himself. They are written, but they are not received; they are applicable to his own case, but they are not applied. He has so long disbelieved, that the very faculty of believing, as already has been intimated, may be said to be struck with a palsy.

It certainly seems incapable of moving and acting effectually, until it is encouraged and aided by some accessory influence. And a portion of this influence is a volition, or firm resolve, embodied in the declaration, "I WILL believe," which I understand to be the same thing with saying, and nothing more than saying, "I will no longer yield to doubts, which I have found to be unreasonable, and which I know to be destructive. The evidence of God, to which Satan, taking advantage of my former evil lamps of silver beamed on her brow; she

habits, would blind me, shall have its effect. I will receive it."

The results of personal experience sustain the views which have been taken.

Those persons, who have been inwardly convinced that the promises of God ought to control their belief, and those who have endeavored to secure this result by resolves, or purposes calculated to diminish the effects of former habits of unbelief, have found themselves blessed in it. ceptibility of belief, which had been weakened and almost prostrated in its action, has, in this way, become invigorated. And not only this, it is continually increasing its facility and strength of movement by each repeated exercise. The powerful law of habit lends its aid. So that the exercise of faith, which once seemed the most difficult thing, is now found to be easy.

The Revel.

AN ALLEGORY.

A CONTINUATION OF "THE WARNING," PROM OUR LAST NUMBER.

"Blessed are those servants, whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."-[St. Luke xii. 37, 38.

THE music rolled high through the stately hall of the marble palace; and the hot, faint air was laden with odors, which rose from a thousand flowers, while on swept the stately bands of revellers up flights of marble steps into the pillared hall.

There they all were whom I had seen before. Leila, with her haughty brow and curled lip, and stately step, proudly trod the long aisles formed by the pillars. I saw her pass. The light of a hundred seemed full of happiness and gaiety; still she preserved that haughty look which scorned the passing groups of revellers alike with the old man's warning.

And Roland was there, not dancing, but I saw him leaning against a pillar, his laughing eyes full of light and joy. He was talking with a group of youths around him, who seemed pleased to have a word from one who thought so well of himself.

Una danced with Florizel.

"Now come on quick, Florizel," said the little girl, gaily, "I long to be up with yonder group. My feet go with the music tune—I hate to be behind. O, is n't it a glorious sight?" And her lilies danced against her childish face, and she hurried her youthful companion along the floor.

Hubert, too, was there; I saw him pass along with the joyous band; the light of many lamps beamed on their youthful faces, and their still fresh flowers.

The perfumed air was laden with scents, and the tall pillars of the stately hall seemed like an avenue of marble, which led out down flights of steps to hills which slept in purple night at the other end.

I noticed there were two or three figures which lingered outside the building. They were walking down different paths of the garden.

One was standing alone by a lake, on whose clear surface the stars were reflected; his finger was on his lip, and his face anxious; he was not looking towards the hills.

"What are you doing, Urban?" cried the voice of Antoine, who, clad in his bright dress, had rushed out of the hall to see where his companion was. "Why cannot you join the dance like the rest? There is no use in standing here anyhow; the Lord will not appear from the water."

Urban gave no answer.

"Antoine," said he, after a pause, "I can't come; I hate the revels."

"O, I thought," said the other, "it was that you were looking for the King."

"Well, did I say I was not?" answered he, anxiously.

"No, but I thought that was the reason you were staying here."

"I wish it were," said Urban, with a sigh.

"Well, you're beyond me," said Antoine, turning round his richly-plumed cap in his hand, from which the lilies were dropping, one by one. "I suppose," continued he, "you mean you hate revelling, for fear of not hearing the Lord's step."

"I never said so," replied Urban.

"But you must have some pleasure in return for your giving up the gaiety; either be a watcher, or a reveller."

"I have no pleasure," said Urban, bitterly, groaning and pressing his finger on his lip.

"Well, I must go," said Antoine; "fare-well."

Urban made no answer, and Antoine's white and gaily dressed figure swept swiftly over the green sward towards the pillared ball.

Against a pillar outside, I saw Theophiilus, leaning and gazing towards the hills; he was intently looking at something; and by degrees he left his reclining posture, and stood upright.

"What are you looking at?" said a gentle voice near him. "I'm tired of dancing; I think I'll stand by you, Theophilus. Do tell me what you are looking at so."

"I hear something, Adah," said he.

"Hear something? Hear what? there's noise enough with the music, surely."

" Nay, but something above that."

"You frighten me, Theophilus," said the little timid girl, as, with her garlands half-faded, and her long curls all dishevelled with the white lilies hanging to them, she drew close to him.

"Hark!" said Theophilus.

Adah listened; and there was a sound a very distant, faint sound—over the far hills, where the twilight still fluttered.

"What is it?" said Adah, looking up in his face.

"It is like chariot-wheels," said Theophilus, very thoughtfully.

"Will the King come in a chariot?"

asked Adah, turning very pale.

"I have heard so," said the youth; "but the sound dies away and returns again, like a wave of the sea."

And he still kept his eye fixed on the twilight, so that he imagined the very light grew stronger.

The sound of the music, the shouts of the revellers, the pillared halls, the hotscented air, had passed away like a dream, and he was lost to all but the sound on the hills.

"What shall we do?" said Adah.

"I think we will seek the old man at the head of the valley; he will tell us best," said Theophilus.

"Yes, yes, let us go," said the lovely little girl, clinging to Theophilus' arm. And they two passed swiftly down the garden path.

"Whither away so fast?" said Hubert's voice, calling after them from behind, and following his word with an action, he darted after them.

Theophilus stopped a moment. "Hubert, there is a sound in the mountains; the King is at hand."

If a thunderbolt had fallen at his feet, Hubert could not have been more startled. He turned deadly pale, and seemed riveted to the ground. Another moment, and he darted back to the revellers. The music was swelling at its highest pitch; the dancers were swiftly passing down the stately hall; the young and beautiful were glowing with the radiant lamps, and the scent of fading flowers hung heavily on the air.

Hubert rushed in, pale, and trembling, and breathless; he raised his voice to its highest pitch. "There is a sound on the hills, the King is at hand."

It is impossible for words to tell the effect of the boy's words. A thrill of sudden terror passed through the whole band of revellers. In an instant, each eye was

turned on Hubert, who, shuddering with fear, with his face turned to the open air, gazed on the mountains, yet visible in the twilight.

The music, in a moment, was still; the dance stopped, as if by magic; the gay and laughing faces were filled with feelings of terror.

The garlands of half-fading flowers were flung on the ground, and trodden under foot, as the trembling crowd pressed round Hubert, to hear his awful tidings.

"I said he was coming; I said we should never have come. I said so," cried Florizel, in agony, as he threw his arms round Una, who clung in an agony of terror to his skirt.

"O, dear, dear Florizel, where shall we fly? I am so frightened; away, away with these vile flowers; I hate them all." And little Una tore her lilies from her brow, and crushed them under foot.

"It was all your fault, Camillo," said Florizel to the boy, who stood like one bewildered, gazing in the distance.

"Well, well, Florizel, it's of no use saying so now; I certainly thought—"

"You thought what?" said Una.

"Only that the King would not come till morning."

"Well, but the old man said he might come any time."

"Well, well, don't lay the blame on me," said Camillo. "Let us down to the old man, and find out what we can do to make amends."

"Oh, no, no! I would n't go out for worlds!" cried Una, "to hear the sound. O, dear, I wish the music would go on. I wonder where Adah is."

Nothing could exceed the terror of the whole band of revellers; but they received the news in various ways, though it was plain all were terrified.

I noticed Leila; her face was very pale, and the curl of her proud lip was still there, though her eye was very anxious, as she leaned on Roland for support.

"I have done nothing to anger the

King," said Leila, with an effort to speak with composure. "He made this place for our enjoyment; and, though we were bid to be at our work when he came, who could tell the moment of his coming? It is unreasonable he should be angry at our enjoying what he has placed in our way. Why do you not speak, Roland?" said she, casting her haughty eye up to her companion's face. She plainly gained confidence from the confident tone she assumed.

Roland's sparkling eye was quenched of much of its lustre, and his fresh beaming face looked pale under the lamp, which shed its ray over his head. "Indeed, Leila, I feel anxious; I would we had listened to the old man's word."

"Well, then, let us go to him," said she, "he yet may give us advice how to act; it may not be too late even now."

It was strange to see Leila's altered tone, how little charm the sound of the music had for her, and how little she cared for the dance.

All was terror and confusion; the extinguished lamps lay scattered on the ground, leaving little but the light of the moon to shine on the faces of the revellers.

I could not help noticing Urban, who, amid all the confusion, alone seemed undismayed; his anxious face looked as anxious as ever; but he seemed as much perplexed as before, and even the near approach of the King did not alter his feeling.

"I do not feel it; I do not really care for it," said he to himself; "would that I did."

Theophilus, by this time, had reached the old man, who still sat with his staff in his hand at the head of the valley. He looked as calm as ever, with his hand, as usual, on his staff. Theophilus threw himself on his knees before him. "Sir," said he, "the Lord is at hand; all is confusion yonder among the revellers; I came down to know what I should do."

"It is even as I said," said the old man. accounted for by certain "It is even so; I knew he would come, and the caverns of the hills."

none expect him. And is it so? And has my Lord come? And shall I at last go home, and be released from my painful watching?" And the old man rose from his seat, and, turning his almost sightless eyes towards the hills, he leaned on his staff, and an expression of such peace and joy passed over his placid brow, as I have seen on the face of one who is near a long-expected and happy release.

"But tell me, pray tell me, sir, what I shall do," said Theophilus, very earnestly.

"O, do, do," cried the frightened little one, who stood clinging to him, "do, do tell us what to do."

"Is all ready? Are your garments stained with the revel? Go back to the palace; stand at the door, and be ready to open it when your Lord knocks. Blessed, forever blessed, will he be who is found watching."

Theophilus waited no longer, but returned quickly to the scene of the late revel.

What was the surprise of Theophilus, on his return, to find the whole changed; the terrified revellers were all returning to their places in the vast and beautiful palace; the lamps were again blazing in the lofty roof, and the flowers were being again hung around the marble pillars. The look of terror and dismay which had filled every face was flown, and each was beginning to assume his accustomed expression.

"Why is this change?" said Theophilus to Hubert.

"Why?" said Hubert, somewhat hesitatingly, "why, because the sound on the hills has all turned out to be a false alarm; and the King is, after all, not at hand at all."

"How know you that?" continued the first speaker, anxiously looking towards the mountains.

"Because," said the other, "the sound has ceased, and messengers have come in from the country, saying, that such sounds have been frequent; and are easy to be accounted for by certain falls of rock amid the caverns of the hills."

This did not satisfy Theophilus; ne still looked anxious.

"There goes Una in the dance again," cried Adah, letting go the arm of Theophilus; "I will go and join her; do not look so grave, Theophilus; there is no need for fear now; good-by; I will return in a moment."

"Stay, stay, light one," said he, taking her arm, "remember the old man's word, to be ready at the door."

"Well, well; and so I will," said she.

"It is clear the King is not near yet; and I shall be back in time. O, see how Una threads the merry dance;" and Adah burst from him.

"Well, what think you?" said Hubert.

"That the Lord is at hand," said the other, "and that the alarm was right."

"But the alarm is false," said Hubert; "it is found so, it is easily accounted for."

"I see nothing in that," said Theophilus; "the King may choose things easily accounted for as the heralds of his coming."

"But it seems hard," said the other, "that we may not enjoy the time while we may."

"Hubert, you know we must be watching, and ready with our lamps trimmed, and garments unspotted, and our staves in our hands, when the Lord comes; and who of all you mad revellers, think you, can be like that in a moment, if he appears?"

Hubert was thoughtful. "You are right, Theophilus; but what shall we do?"

"I shall wait near the door," said he,
"so that the sound of the mirth within may
not drown the sound of my Lord's approach."

"And I will take my stand by you," said Hubert; "you are right, my kind friend; O, can we not warn those within of their danger? At least Adah will be persuaded to keep watch with us; I will go and ask her."

Hubert darted in through the marble pillars after Adah, whose childlike figure was threading gladly and merrily the mazes of the dance.

Theophilus, taking up his staff, and adjusting his garment around him, with his lamp burning in his hand, moved to the outer door of the palace, which opened out to the hills of the east. On his way he found Urban, who was still standing where he had been; his face was perplexed, and he was closely examining his little lamp, which he held in his hand, the faint pure flame of which burnt clearly; his staff lay against a tree by his side.

"Urban," cried Theophilus, "I am going to take my place by the door to watch; for I reckon the sounds but now were signs of our Lord's approach."

"Are you?" said the other, with a sigh.
"Come with me," said Theophilus.

"I dare not," answered Urban, "without my lamp being trimmed."

"It is both trimmed and burning," said the other, "what would you wish more?"

"I do not see it," said Urban, looking at his lamp, "my garment is stained, my staff is gone."

"It is behind you," said the other; "good would it be for many of yon revellers, if they were as well prepared for the Lord's approach as you."

"O, Theophilus," said the poor youth, placing his hand on the other's arm, and looking up in his face with a look of keen sorrow and anguish, "I am not ready; I have tried to be ready this long time; you dont know how bitterly; but, after all, it is impossible."

He said it with an expression of deep, determined sorrow, and looked up so pit-eously in the other's face, that Theophilus knew not what to answer. It was time for him to go, and with a sad heart he left Urban standing where he was.

The hours of the night were at their deepest; at the end of the long hall, where the revellers still continued their dance, one figure might be seen; it was of a youth standing within the door; his little lamp, which was burning, shone clearly on the part of the room where he was, and which the other lamps did not eclipse. On the

door itself was cast the shadow of Theophilus, which stood out in keen outline against the light. His face was somewhat turned towards the door, and was bent in the posture of one who listens for a sound outside. His white garment shone in the lamplight, and his staff was in his hand.

There was no one near him; Theophilus stood alone.

"Look, look, Adah," said Camillo, laying hold of the little girl's hand, "do look at that, Theophilus; did you ever see any one look so like a fool, watching while we are dancing?"

"Hush!" said Florizel, "don't talk so; may be he's safer than we are." And the group of children drew towards a pillar not far from the watcher.

Adah was silent.

Una laughed, and looked up in Camillo's face.

"If he's right," said Adah, why should not we go and watch by him, Florizel?"

"I think I will," said the boy, timidly.

"If you will, I will too," said Adah, taking hold of her brother's arm.

Camillo burst into a loud laugh.

"Why, Florizel, are you gone mad? What are you afraid of?"

"Of the Lord's coming suddenly," said the boy, trimming his little lamp, which had hung by his side; "come, Adah."

"O, Adah, Adah," cried the voice of Hubert, "I have been looking for you everywhere; Theophilus wants you by yonder door."

"O, she's going already, and Florizel too, to watch all night with him," said Camillo, still laughing. "Hubert, you are not silly enough to take fright at all these alarms."

"Young man," said a voice from behind, approaching Hubert, "I have been seeking you some while; we need your company at the banquet, for which all are summoned. The lady will not go unless you attend us. Leila likes you, Hubert, for your gay and gallant bearing," said Roland, smiling, and giving Hubert a look which it would have

been hard for any youth like him to withstand.

"I was going another way," said Hubert, with great embarrassment.

"O, Hubert was going to spend the night with yonder Theophilus, at the door," said Camillo, with the same provoking sneer he had put on before.

Roland took no notice of the boy's remark, but again pressed Hubert.

"I fear I cannot come with you; at least let me go, and I will return to you presently."

"Why?" said Roland, still holding him, "indeed, you must come; Leila waits, and you know she seldom cares to wait for any one."

Hubert let himself be drawn away.

"Go, Adah," said he to the little girl, "go to Theophilus, and tell him I will come presently; meantime do you join him; he is expecting you."

The simple Florizel had been perplexed at all that was passing, and seeing Hubert move away, he seemed in doubt what to do himself.

"O, come with me, Florizel," said Adah, "come with me; indeed, I feel sure there is no time to lose."

And the two children set off towards the watching figure at the door.

The banquet was brilliant as the dance had been; delicious f uits were heaped up in rich profusion, green, and purple, and golden-colored, piled on vases of snow brought from the hills; wine sparkled in cool goblets of silver fretted with gems; tall crystal vases held flowers, which drooped with the weight of their own blossoms, and seemed to lie on the hot air, filling it in return with perfume.

Lamps of every color hung around, and shed their red and radiant light on the vine clusters, which seemed bursting with ripeness and odorous juice.

The lady will not go unless you attend us. Leila likes you, Hubert, for your gay and gallant bearing," said Roland, smiling, and giving Hubert a look which it would have

which crowned her hair. She smiled on Hubert, and Hubert forgot Theophilus.

If the poor youth had looked, he might have seen a cold look of triumph, which was on Roland's beautiful but heartless face, as he saw his poor victim ensnared.

"The table is not full," said Antoine.

"There are some few who are still persuaded the King will come on a sudden," said Roland, frowning, "and are watching. I should have thought the silly alarm of an hour ago would have put an end to such folly."

"Were you alarmed like the rest, Hubert?" said he.

Hubert colored up, and said he had been.

"I felt no fear," said Leila, proudly; "one was obliged to join the crowd in the confusion; but I felt no fear; I know the talking of his coming is but a dream and an idle tale."

There was something so cold in this assertion, that Hubert started. "How, do you not think he will come?" said he.

"No, indeed," said Leila, "I firmly believe not; they say there have been so many alarms, and all come to nothing."

"But if he were to come—" said Hubert, who could not quite so easily put away the idea of his approach.

"Well," said Leila, "I have nothing to fear; I am but enjoying the things he has left me to enjoy."

"But," answered Hubert, "surely we must have our lamps trimmed and burning, and our staff ready."

"O, I have little faith in that being needful; why should it be? How can such trifles affect the King?" And Leila drank of the purple wine, and Hubert drank of it too.

And Roland drank of the wine, and all the revellers were filled with the heating juice of the grape.

The door of the room was suddenly burst open, and a number of figures broke in in wild confusion, their faces betokening terror and dismay. "The King, the King!"

cried all the voices together, "he is close at hand."

The terror of the servants was so extreme they could scarce express its cause. In a moment, the whole room was a scene of alarm; wine cups overturned, rolled on the ground, delicious fruits lay crushed beneath the feet of the terrified guests, and purple wine tinged the heaps of mountain snow with spots like blood.

Hubert turned pale as death, and caught hold on Leila's dress. He gazed through the open doors, and down the long hall; in the far distance he could see the stately form of Theophilus, standing quietly with his lamp, and his shadow cast on the doorway. There were a few other figures by him, though Hubert could scarcely discern who.

When the terrified servants could recover themselves, they spoke, "The King, the Lord, is at hand! He is at the door, and his awful messengers are already upon us."

"Who—what messengers?" said Roland, trying to assume a calmness he did not feel.

"There, there!" cried the men, pointing to the open air, which they saw through the pillars.

"I see nothing," said Roland.

At this moment a bitter scream burst from the outside, and Una rushed in and seized hold of Hubert, heeding no one in her way.

"Hubert, dear Hubert, save me, O, save me!"

"I can't save you, Una," said Hubert, most bitterly, his voice faltering with terror.

Pale as death, Camillo followed Una, and both clung to Hubert's side.

"O, Adah, happy Adah, what would I give had I gone to watch by you!" cried Camillo.

"Hubert, Hubert! save me, O, save me!" see, see, was her bitter cry, as she buried her face in her dress.

in in wild confusion, their faces betokening At this moment, figures tall and awful terror and dismay. "The King, the King!" appeared in the distance of the long room

without. They stepped in from the open air within the pillars; they bore books in one hand, sealed up, and arrows fastened in bows, in the other. They were exceeding terrible to look at, and they moved straight forward.

And, as they came, there was like the crackling of fire before them, though those within saw nought; a light like a flame shone behind them, and all the flowers in the garden through which they passed had withered up; the lilies on the dresses of the guests faded at sight of them; as they advanced, there were distinct sounds like chariots driving over mountains. They marched on, and never broke their ranks. Their appearance was, indeed, very terrible, and there was no sound from their feet.

Roland caught up a javelin from the wall, and hurled it at the advancing band. The javelin flew through the air, and pierced the foremost one; but, though it passed through him, it left no wound. But they all still came on. At sight of them, the revellers became pale and still, and no sound was heard but of the deep and heavy breathings, and choking sighs.

Little Una kept her face hid in Hubert's bosom.

On came the terrible ones, and at length they drew the bows which each carried, and a winged arrow flew from each, which divided the air as it passed. Some quivered in the hall over the heads of the revellers; some struck the purple fruit; and wherever they fell, it seemed as if all which came in contact with them withered and drooped. One arrow struck Roland, and pierced his breast, as he was in the act of laughing at Leila's pale and frightened face; he fell back, without a sigh, to the ground, and heaved his last breath without a word. A cry of terror burst from the affrighted revellers, as each seemed to think his own end was at hand.

Then the swift messengers suddenly stopped, and delivered their message, that "the Lord was at hand," and retired as rapidly as they had come.

For a few moments, all the company were as alarmed and frightened as they had been at first, and I thought that now, at least, they would prepare for the coming of the King. I turned to look at Theophilus. It seemed he had heard the tumult, and was considering of the cause; but he did not move from his post, and little Adah had come nearer to him, and kept her eye anxiously on the door from which they expected their Lord. I was surprised they were so little disturbed at the passage of those terrible ones.

Burden Bearing.

Some years since, a gentleman was invited by a friend to make a speech at the anniversary of one of our great benevolent societies. When the time arrived, the speaker looked around the platform for the face of his friend, whom he had regarded as the leader in the enterprise; but he was nowhere to be seen. During the exercises, however, he cast his eyes up to the multitude which thronged the gallery of the largest building in the great city, and there, in an obscure corner, sat his noble friend. When the meeting was over, the hidden man came forth with joy in his face, thanking one and another for their efforts, and expressing great pleasure in the prosperity exhibited by the report and attend-

"But," asked the speaker already alluded to, "I thought you were the president of this society."

"O, no, I am not," replied the modest

"Then you are one of the vice presidents, surely," returned the gentleman.

"No, I am not."

"Are you the secretary, then, or the treasurer?"

"No, neither of these."

"Then what are you? What office do you fill in the board?"

"None, sir; I have no office, and never

had, unless, if you choose, you may call me the packhorse of the enterprise."

That was just the worthy man's office, the packhorse or burden-bearer.

Now, this eccentric, but godly man was one of a very valuable class of laborers in God's work on earth. His whole soul was absorbed in doing the work which his Father had given him to do. He cared not what post he filled; he never sought, and could rarely be induced to accept, an office; but that part of the work which was too humble for any one else to perform, he considered and assumed as specially his. Now the cause of God on earth requires laborers of many grades and namesprophets, apostles, writers, exhorters, and last, but by no means least-GIVERS.

In all ages of the church, God has had, besides his more public servants, a strong relay of these hidden ones, the burdenbearers of his precious cause; and wherever, in our own day, we see any enterprise for the good of man and the glory of God advancing prosperously, we may be sure that he has appointed there a band of burden-bearers, although they may be at times so far under the load as to be out of sight.

Seeing the Invisible.

O, Jesus, thou invisible Present! Shall I ever see thee? Shall mine eyes behold O, how can I wait? My soul fainteth for the longing it hath for theefor the living God-my heart and my flesh crieth out after God.

> "Were I in heaven without my God, 'T would be no joy to me."

The negative joys of heaven are often well depicted, that

"Sickness and sorrow, pain and death, Are felt and feared no more."

This inestimable bliss, I would not undervalue. But O, to see the Lamb. To be one of his bride. To know that his eye

not only pure, but lovely in his holy sight. Without spot, or wrinkle, or any such thing. But O, first to glorify him here. How shall I do so, O, Jesus? How shall I accomplish more for thy glory? Speak, Lord, thy servant heareth. O, condescend to use me! Use me up in any way in thy blessed service. I only ask to bring the greatest possible glory to thy blessed name.

Experience.

SHOULD WE WITHHOLD OUR TESTIMONY.

"Jesus, my Lord, I cry to thee, Against the foe within ; I want a constant liberty, A perfect rest from sin."

My Dear Friend,-You ask pointedly and decidedly, "Have you never been staggered during the controversy about the confession of holiness, and has not the reading of those articles hindered you?"

I can just as promptly answer, No, not at all, at any time. When I received the doctrine of holiness, or sanctification, it was at a period in my experience when I deeply felt. I must either get into a state different from that in which I had been for some time, or go back into the world, for which I had no desire; to remain as I was, I could not. 1 had lost a measure of my first love, and felt an aching, painful inconsistency in my Christian character, and had been, for some time, sensitive to this state. I still continued earnest, secret prayer, reading the Bible, and attending the ordinances of the sanctuary, especially the Lord's Supper; and I think never eat or drank unworthily; for, if repentance and faith in Christ could bring forgiveness, I obtained it. Yet, at those precious communion seasons, it was my dread that I should go away, and grieve my Lord and Savior, and I felt assured I would do so because of my inward foes-truly, evil was present with me, and continued to bring me into bondage. At length, this conrests upon us with infinite delight. To be scious want of something in my religious

ordinary innocent enjoyments lost all their zest, and I felt a void which nothing within my reach could fill.

I noticed the epistles were addressed to saints, but I could see only a very few whom I honored as such. About this time, a Methodist, a friend of my blessed mother's, put into my hand Wesley's tract on Christian Perfection, without knowing the state of my mind. I read it immediately, and found it was a key to unlock some treasure in my future experience. The benefits of this state of holiness were just what I needed, for usefulness, continual confidence in God, and my secret happiness. These were very important points with me; usefulness had been, by parental influence, so induced into my thoughts and feelings, that it was always parallel with my happiness and consciousness.

I looked over and over the tract, and prayed about this new state of grace, which was opened to my eager desire; and this explained to me the experiences of Mrs. Fletcher, Lady Maxwell, and others.

Although a Presbyterian, I had, from a child, read Methodist biography, of which I was very fond; I loved it for its feeling and warmth.

I had a peculiar advantage in my training which left my mind free to embrace truth wherever I found it; for I had no prejudices against any evangelical sect.

I cannot recollect a word or sentence to have passed the lips of either of my parents concerning any religious people that would, in any wise, set up the barrier of prejudice in the minds of their children to hinder them from receiving benefit through any good channel.

My pastor once said, in Bible class, that "our Methodist brethren erred about perfection;" but it was said so sweetly and honestly according to his view, that his expression did not awaken the shadow of a prejudice in my mind, although his whole character was consistently holy,

experience so increased upon me, that my | very important to the bias of my whole

I searched the Bible, and found Wesley was scriptural; then I took up "Marshall on Sanctification," which I thought good; but there was not a definiteness to satisfy me; I could not know by him when I would make the attainment. Scotch author that I liked much better was handed me by a young friend who neither knew my state. He taught that sanctification was sometimes progressive or instantaneous, and that the Spirit witnessed to the work in the heart; this was satisfactory to my restless spirit. Then the attainment was what I wanted, and that by Wesley's view was presented as most clearly within my reach.

Satan would have been very much pleased, and I do not know but a jubilee would have been held in the bottomless pit if I had laid down my Bible and these precious books, and said, "I will be content to grow in grace, and let standards alone;" or, if I had satisfied myself with the resolution to get more religion.

But no. If any one had said this to me, or given me this counsel, I would have turned away from them in disgust, and replied, "You know not my want, my hungering and thirsting for the waters of life. I know best what will satisfy my craving soul. I must have fixedness in God-perfect peace-abiding in Christ. I must love the Lord with all my heart, and know it, and feel it too." Here I would mention, that a year, or even years before, I had been led in secret to pray that the Lord would fashion me as clay was fashioned in the hands of the potter, and in my nearest approaches to the mercy-seat, this would be the spontaneous petition of my heart, upon which I would dwell with earnestness.

After having tried hard nearly two years, in a legal way, to make myself better, and prepare a residence in my heart for my Savior, I found at length that all I needed all his teaching impressed me, and was was to receive Christ fully as my Prophet,

Priest and King, and accept his blood, with | all its power to cleanse, and save me from inward corruptions, and my bent to sinning -bringing me into such a state of abiding union with him, as would satisfy me with his work in my heart, without any other refuge or rescue. I was enabled to cast myself upon the command, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." This I believed, and found peace in believing. I made a profession of this new act of my faith, continuing to hold fast, although feebly at times, for the enemy tempted me sorely, because my joy was not great, and I could not tell of particular manifestations of Christ to my soul. While thus buffeted, I would only renew this simple act of trust,-all for Christ, and all in Christ,-many times in the day, and claim the power of the all-cleansing blood. For several weeks I lived by faith alone, without the direct witness of the Spirit that the work was done within, when unexpectedly, while in a little prayermeeting, the witness came sweetly, and sealed me clean and holy in the blood of Jesus-just as clear as my conversion-as a sense ci p rden.

Now, it makes no difference to me whether Wesley witnessed to the blessings of a clean heart or not - he has written clearly and definitely upon the doctrine according to the Bible for my good, and he could not have done so if some one had not witnessed to its enjoyment. How much of his sweet correspondence with those who enjoyed this state, is as honey from the rock; - they witnessed to it, or he could not have given them the counsel he did for their retaining the enjoyment of this state of grace. When I was thoroughly convinced that a state of sanctification was attainable, and God's requirement laid upon me, "Be ye holy," I could not rest until I received this full salvation from sin. While my mind was searching after this treasure,

heard much cavilling and controversy; but being fixed on the Rock of God's word,

I often felt I could endure the stake for this truth, even when I did not feel its power in my own heart.

I thought it so honorable to God, to bring his children, through the merits of the death of Christ, into a state of constant obedience to and union with him—and he being a God of power, I could not see why he should not display it in that way for the happiness and safety of his church. It was the secret language of my heart, if no one in the world enjoys this state, I may, and through grace, I will. I think, through some of the writings of Methodist authors, I became convinced that it must be confessed to be retained, but this was a minor consideration if I might only be the happy recipient of this grace.

This and all else were indifferent matters for me to resign, in comparison with that for which I had been ardently longing. The first person I heard witness to the blessing, gave me a new impulse, and quickened me greatly in seeking it more earnestly by simple faith.

People may say what they will about the profession of it, there is nothing more powerful in the use of means to aid a seeking, thirsting soul after righteousness than the living testimony.

I might have still groped on in legality, had not the sound of gladness and liberty broken upon my ear. Upon that well remembered evening, I heard several testimonies to the cleansing efficacy of the blood of Jesus; - two, especially, affected me: one was from a minister, the other from a young woman. And this is the very reason I strive to give, under all suitable circumstances, a clear, definite account of what the blood of Jesus does for me now. I am prompted to it by gratitude for what I have received, and the desire of helping some needy soul who is seeking light and life. It matters not to me who controverts this; I know I cannot retain the witness of this blessing unless I confess it. the sweet reward I have found in this path of duty; - distinctly have I felt

that I was confessed before my Father in

So for the glory of God and my own spiritual life, I must, and will confess it, through grace. Yes, it is all of grace unprofitable and unworthy, yet through grace.

Wesley, in his journal, gives very minute accounts of different holy persons; and no man was ever more in his element in writing or talking upon any subject than he was upon the doctrine of holiness. He tells us what those witnesses said, and acknowledges their testimony.

The doctrine of holiness would only be a tradition among us if we had not the living testimony. Why did Wesley write his tract but because so many witnesses were arising to its enjoyment? Silence the living testimony, and you will in a short time put away the doctrine with its preaching, and the grand Methodist mission "to spread scriptural holiness through these lands," will soon be effaced from our escutcheon - then ministers and people may sit down together with their harps upon the willows, among the "invalid churches."

Now, my dear friend, be convinced that you have received a Bible doctrine, and that God means what he says in the command "Be ye holy:" then you can stand the fire of the enemy unmoved. Satan hates the testimony to holiness. It pleases him well to hear Christians and professors of religion, groaning beneath his power, and acknowledge his influence over them, through the instrumentality of their remaining corruptions.

But the power and efficacy of the blood of Jesus makes him quail and flee. dear friend, hide in this pavilion of strength. No marvel that he does his utmost to hinder this pure work in the heart of man. You need not seek for this or that human help to lean upon - your leader or minister - but go forth unflinchingly, and tell your salvation to the uttermost and help others to sing the glad song of deliverance. none so meek and lowly.

Let God take care of your testimony, poor and bungling as it may be - truth is mighty.

Exchanging one Sin for Another.

GROWTH in grace is not a state wherein a man exchanges one sin for another which is more decent or conducive to self-interest, but renounces every sin and becomes a "fellow worker with God, to root out all evil from his heart," allowing himself no reserve of carnal pleasure, no clancular lust, no private oppression, no secret covetousness, no love to this world, that may discompose his duty. "For if a man prays all day," says Jeremy Taylor, "and at night is intemperate, if he spends his time in reading, and his recreation be sinful, if he studies religion and practices self-interest, if he leaves his swearing, and yet retain his pride, if he becomes chaste, and yet remains peevish and imperious, this man is not changed from the state of sin into the first stage of grace; he does not at no hand belong to God; he hath suffered himself to be scared from one sin, and tempted from another by interest, and left a third by reason of his inclination, and a fourth for shame or want of opportunity; but the Spirit of God hath not one plant there. God may make use of these accidentally prepared advantages; but, as yet, the Spirit of God hath not begun the proper and direct work of grace in his heart."

HOME PIETY.—Enjoyment in religion depends on observing little home dutiesor fireside piety. An occasional effort to do some great thing may ease the conscience for a while; but it is only the spirit of Christ carried into the family, and into every-day life, softening the temper, and rendering the heart affectionate, which can impart an habitual elevation and serenity of mind.

None so high and glorious as Christ, yet

I Want to Live Alway.

A TRANSPOSITION.

I want to live alway—yet not here below,
In this dark world of sin, and sorrow, and woe;
I long to depart, and with Christ to appear,
Bearing his image—to his throne ever near:
Onward! still onward in the path he once trod,
And all holy prophets, and martyrs of God,
I would hasten my steps toward heaven my
home;—

From thence happy spirits invite me to come.

I want to live alway—I ask there to stay,
Where no cloud or storm rises dark oe'r the way,
No waves of affliction are dashing around,
But joy, peace, and quiet, forever abound.
There hope will not paint her bright bow in the
air

So quickly to fade in the night of despair: Then its joyful fruition will ne'er pass away, But shine on forever in unclouded day.

I want to live alway—where there is no sin,
No sorrow without— no corruption within,
No awful temptation, my soul to enchain,
Against which I strive, yet sometimes in vain:
Where there are no doubts, and no harassing
fears,

No parting with loved ones, no fast falling tears, No pains to distress, and no sad mournful song, No funeral bier is seen passing along.

I want to live alway—yet dread not the tomb, For Jesus hath lain there and banished the gloom;

Then surely I fear not to pillow my head Securely in slumber on that lowly bed: For truly I learn that a morning of light, With sunshine of glory, will follow the night; Then quickly from sleep shall my body arise, To greet with hosannas my Lord in the skies.

I want to live alway,—to dwell with my God, On the earth when renewed, the saints' blest abode—

With delight would I roam o'er the bright hills and plains,

Where Jesus in glory eternally reigns.
With heart all exultant, I'd hasten to greet
The enraptured host, who bow at his feet,
And join in the song that triumphant doth rise,
With shouts sweetly blending and mounting
the skies.

Hark! what strain of sweet melody falls on the ear!

'T is the note of the harpers, who on Zion appear;

While resplendent with glory our eye doth behold

"The King in his beauty," by prophets fore-told!

The angelic hosts his name are adoring;
O, had I the pinions, I now would be soaring
To mingle my song, in his praise to unite,
And live on forever in that world of delight!

Receiving Reproof.

WHAT is more important than that the Christian blessed with perfect love have a high sense of honor in reference to social, relative, and domestic unity. What a pity that some who profess this grace, are not so lovely as some who do not. One would think that perfect love, perfect forgetfulness of self, would speak out through every action. This is the case with some to the praise of the "riches of grace." But alas! with others there is the same self-seeking and self- justification apparently. They are not "like a lamb, dumb before their shearers, answering not a word." Threatening not when persecuted. Desiring only to be offered up upon the sacrifice and service of the faith of God's dear children. By searching it will be found that the "holy" in every age, have felt no liberty to justify themselves, even when accused falsely. But, on the contrary, quietly to commit themselves to him who judgeth righteously.

Remember oh, remember! that when Jesus suffered, he threatened not—opened not his mouth. And, oh, "be follower of him as dear children." O, try when most tempted to answer, when most unjustly threatened, to be silent, and see how safe it is to wait till he vindicate you. O, look back. When did you gain anything in comfort or real usefulness by self-vindication. But, ah! have you lost? Both in influence and power to benefit. Has not one explanation only prepared the way for

many more? And have you not perceived a sensible diminution of the divine presence, while so employed? On the contrary, when you have opened not your mouth in self-justification, have not you immediately felt the divine approbation? Or, perhaps, entering your closet, going to tell Jesus, have not you received a special baptism, and, going forth, have you not been made conscious that you were an example of purity and love, read and known of all? And have you not seen that afterward, you were cared for more tenderly? O! command this tongue unto silence when unjustly accused. And, when justly, make every possible concession. When buffeted for your faults, (not sins,) take it patiently. There is no way of safety but to court the candid speaking of those around us respecting our faults. The writer has been in the habit of asking her little children whether they thought mother showed that she had more or less grace. The answer has been truthful and often admonitory.

AN ILLUSTRATION.

Once she had been on the mountain top, and much engaged in public duties. Her heart triumphing in the work of God and in the Rock of salvation, she very joyfully said, "Do you think, children, ma has more religion than she had six weeks ago?" Silence reigned. She was amazed. At last, she drew from the little darlings that she had shown less love, quietness, selfdenial and holy sweetness of spirit. Now those little dears performed a service for her that no one else could have done. Even little children can and do distinguish between love and joy, and form a just estimate of the greater value and necessity of the former. Every real increase of grace will bring greater grace to our homes. David returned from public worship, " to bless his household."-[Beauty of Holiness.

It is impossible to love one in whose truthfulness we cannot confide; or to slight one whose words, and purposes, and actions are "without dissimulation."

"Ye are Complete in Him."

BY EMELINE DAY.

COMPLETE in whom? Christ. Who is complete in Christ? The Christian. What is it to be "complete in him?" It is to have our "lives hid with Christ in God." It is to be created anew in Christ Jesus. "Perfect and entire, wanting nothing." It is to have all the Christian graces not only planted in the heart, but in a flourishing and vigorous state. To have the strong man, the man of sin, bound, and with all his allies "cast out." It is to "live and dwell" in Christ, as we dwell in this mortal body.

Think of it, my soul; think of it, my brother; think of it, my sister. We are never separated, while in this life, from this human body. Wherever we are, wherever we go, waking or sleeping, working or resting, laughing or weeping, in joy or sorrow, this mortal body is our constant companion. We do not leave it, we do not neglect it, nor forget it-never. In all places, under all circumstances, through all dangers, in every avocation and pursuit in life, it is our constant attendant. Just so we should possess Christ. Live in him. Walk in him. Dwell in him. "Ye are complete in him;" filled with his Spirit; bearing his image; " walking in the light as he is in the light."

"Am I thus complete in him?" O, my soul, how far, how infinitely far, from it! I gaze at the glorious, the radiant heights above me, and my heart bursts out in the anxious inquiry, O my Lord, when, when shall I reach this fulness to "completeness"—when shall I be "complete in him?"

Are you, my brother, my sister, reader of these lines, thus complete in Christ? Every one that names the name of Christ may have this completeness in him. It was for this he suffered, for this he endured such contradiction of sinners, for this he welcomed the agonies of the garden and the tortures of Calvary. For this he con-

human redemption. Ah! yes; it was a complete salvation he purchased for the ruined and the lost! The offering for sin was complete. He made a complete atonement for your sins and mine, of however deep a dye, or aggravating a character they may be. Satisfaction for original sin was not only complete, but provision for actual transgression is also ample and full. Through faith in the name we find a complete pardon. He does not partially forgive our sins, but the work of justification, if wrought at all, is complete. "Ye are complete in him."

To the pardoned, adopted child, he now offers a perfect and complete renewal of his heart and nature. A perfect and complete victory over sin. The Christian is offered a complete renewal after the "image of him who created him." In a word, we are offered "completeness in Christ." Our faith may become perfect or assured faith. Our love may become perfect love, loving only what God loves, and as he loves. Our wills, be they ever so stubborn or perverse, may be brought into complete conformity to the divine will, not only in the general arrangements of his providence, but in all their minutiæ. He offers to do this work in us, now. To make us "complete in him " now. To unite us even more closely and indissolubly to himself than we are united to this poor perishing body. So that, wherever we are, he will be. Where we go, he will go, and where we reside, there he will tarry. Where he is not honored and exalted we shall have no desire to enter. Where he is not invited, we shall have no desire to become a guest. In that assembly over which he does not preside, we shall crave no seat. From business associations or pleasures that cannot be entered into in his name, we shall turn away without regret to follow in his humble, yet blessed footprints.

n order to attain to this completeness in Christ, there is something to be done on our part; and O how weak, how impotent poses they did before their conversion.

ceived and carried out the entire plan of we ere to do it. If we are to find no help, no assistance, from a more powerful arm than an arm of flesh, we may as well cease our efforts, quench our desires, and banish our hopes of a complete salvation. But, thank God, we are not left alone; we have a Captain, and he is styled the "Captain of our Salvation." And if we give ourselves up to his government and control, he will assuredly lead us to complete victory.

> First of all, he requires us to make a complete surrender and consecration of all to himself. This is the stepping-stone to that completeness in Christ which we so much desire and so earnestly seek. We are not our own; we are Christ's purchased inheritance; and he demands of us now, to rally around his standard, and consecrate our all to the work before him.

> Christ our Captain has a work, and a great work it is too, before him. That work is to bring the world, the entire world, to his embrace, to an experimental knowledge of his "great salvation." He calls us to enlist and become co-workers with him in this work. He wants no divided heart in his service, lest they should retard more than advance the work. In order to be acceptable, he requires us to give ourselves fully to the work, and in doing so he has pledged himself to furnish and equip us in complete armor—the armor of righteousness. He waits even now to clothe us with it as with a garment. Christians, when embracing the Savior, rejoice awhile in his love, under a sense of a full and complete pardon, and go on with their business or pleasure as before, with no direct reference to the will of God. They eat of the "loaves and fishes," but have no vivid conceptions of religion entering into the everyday arrangements of life. They pursue precisely their former course in all their plans for the future, -in all their business transactions and worldly projects. They labor as earnestly to amass property with precisely the same end in view, and, when amassed, apply it precisely to the same pur

They belong to the same associations; they frequent the same places, without ever inquiring, "Am I now fulfilling the will of my Master? Am I now going where, and doing what God wishes me to do?" They study the ease, pleasure, curiosity, comfort or glory of self much the same as before, yet, perhaps, not to so great an extent. Formerly, self was always first, always the great ultimatum. Now there are seasons when the soul bursts through the din and dross of worldliness and self, and goes out to God in earnest aspirations for the divine spirit and image. But they do not make Christ's cause their cause, God's glory their main object and aim. Is it then any wonder at all they are not "complete in him?"

We strive to retain the little spark that glimmers in our souls, as if that were the ultimatum of our work and our lives. What consummate folly and ingratitude. Yea, what wickedness in us when Christ has made such rich provision for us, to refuse to comply, refuse to give ourselves fully to him; that we may become co-workers with him in the great work of the world's salvation. Certain it is, we can never become effectual co-workers with him until we do thus fully and heartily consecrate our al to him. For until this is done, we shall be incomplete If we would be fully saved ourselves, or be instruments for blessing the world, we must avail ourselves of the purchased privilege of being "complete in him."

"But," says one, "we can never be thus complete in Christ in this life; it is a state much too high for poor erring mortals. Holy men of old, prophets and apostles, were gifted with inspiration. We can never expect to reach such attainments."

Dear, precious soul! This was not spoken of prophets or apostles, but simply to common Christians !- to Paul's "faithful brethren at Colosse." Mark it! only distinctive appellation was "faithful." Mark also, he does not say, ye may be, or ye must be, or ye might have been, or ye

heaven, complete in Christ; but "ye are complete in him"; now, in the present tense. Bless the Lord, now is the accepted time, now is the day of salvation! My soul, bless his holy name!. Come, my dear reader, enter with me upon this glorious inheritance. Let us at once put on the "armor," the whole armor provided by our great Captain. God is no respecter of per-What Paul said to his faithful brethren at Colosse, Christ will say to his faithful followers everywhere.

Mountain Home, Cal., March 22d, 1855.

Reformers.

WHEN William Wilberforce was young in his Christian course, and was trying to establish a society for the reformation of morals in England, a nobleman at whose house he visited said to him, "So, young man, you wish to be a reformer of men's morals. Look there, and see what is the end of such reformers," pointing, as he spoke, to a picture of Christ's crucifixion.

Well was it for the world that the young man thus warned was not discouraged, but willing to bear the cross, and persevere unto the end. His life appears more prosperous than that of many reformers; and yet, perhaps, if all his secret trials, rebuffs and slanders, his conquered ambition and deferred hope, were fully set forth, his lot would appear far from being a smooth or easy one.

This remark, made by the nobleman, perhaps in derision, was indeed true. A reformer's life is a thorny path; and, if not ending in violent death, is beset by opposition and bitter hate, even from those he seeks to bless. He starts in life full of energy and zeal, determined to benefit his fellow men. He sees vast evils to be fought, injustice to be exposed, and truths to be proclaimed, and goes to work with all the fire and devotion of youth. Before he has proceeded far, he is beset by opposition, slander and malicious hate; and, unshall be at some future time, at death or in less endowed by nature with an iron will and bold energy, and possessed of true love for the cause he advocates, he soon lays his armor by, and gladly retires from the field. Thus each generation is sifted and purified of its spurious reformers; and while many start on the course like Obstinate and Pliable, the true reformer, like Bunyan's Pilgrim, is generally left to walk alone.

Mankind love not the truth, and do not wish to be disturbed in habits of wrongdoing. "Remove not the ancient landmarks," they cry, as they shut their eyes and close their ears. Many listen at first to the words of the reformer, and feel their souls stirred by his startling truths; but when the practice of his precepts begins to bear upon their purse, their ease or their prejudices, they cry him down as "wildfire" and "radical," and none but a man of giant force can mantain his stand. Thus, many go on well for a time, and are the means of real good, become weary of the struggle, and sink into obscurity; so that the old steadfast reformer, who perseveres unto the end, bears the cross, and obtains the crown, is indeed worthy of the remembrance of posterity.

The man who seeks to reform his fellowmen, should count well the cost. His name may be emblazoned in glowing colors upon banners or flags, or carved in splendor upon a lofty mountain, long after his death; but in life, he must stand upon pillory, exposed to insult and injury. He will hear slanders invented with cruel ingenuity; his language will be distorted, and misrepresented, and his best deeds vilified, even by those for whom he is laboring. As a true reformer contends for right, and not for party or sect, he can have no chosen clique to rally round him in the hour of danger, but must fight single-handed, trusting to posterity to do justice to that reputation which his high vocation leaves him no time to guard. He may be thankful if his life is not hastened, and his dying pillow harassed, by the enemies of the truth, who never sleep till death has stilled the reformer's voice.

Who, in the face of all these difficulties, and with the picture of the greatest reformer who ever lived, hanging, bleeding upon the cross, will try to make his voice heard in the cause of progress and improvement in morals and religion? I answer, he to whom God has given grace to "bear the toil, endure the pain," looking beyond the grave for his reward. He can persevere. for he knows "the end is not yet." "The end," which to the worldling, (who looks only at the toil-worn body and cruel death) seems naught, is glorious beyond description. It is a heaven of peace and joy, when this toil is over; a glorious home from whence he can see the work in which he spent his short life ever advancing, and blessing future generations. If a man would be a true reformer—if he would rise above opposition, smile at base calumny, and persevere unto the end-let him look beyond the grave for his glory and victory. -[Evangelist.

Signs of Love to Christ.

THEY THAT LOVE CHRIST,

- 1. Love to think of him.
- 2. They love to hear of him.
- 3. They love to read of him.

(of)

4. They love to speak (for) him.

(to)

- 5. They love the presence of CHRIST.
- 6. They love the yoke of CHRIST.
- 7. They love the Ministers of CHRIST.
- 8. They love the name of CHRIST.
- 9. They hate sin.
- 10. They are pleased when Christ is pleased.
- 11. They are grieved when Christ is grieved.
 - 12. They long to be with CHRIST.

CHRIST'S will is their will; CHRIST'S dishonor is their affliction; CHRIST'S cause is their care; CHRIST'S ministers are their stars; CHRIST'S saints are their companions; CHRIST'S day is their delight; CHRIST'S word is their oracle; CHRIST'S glory is their end.

Editorial Miscellany.

A Hungry Soul.

THE letters we are receiving daily develope a most interesting state in the public mind of the religious world. It is true we hear of opposition-secret and open; opposition from those who, of all others, by their covenant vows and sacred relations, should eagerly strengthen and cherish every holy aspiration, in themselves and others. It is true that the love of many waxeth cold—that the professed friends of Jesus are often found among his enemies, and that, seemingly, in many places, things of a spiritual nature "are ready to die." But, notwithstanding all this, there are indications that betoken the approach of a better day. "The whole creation groaneth and travaileth in pain together," for the manifestation of the sons of God. The truly regenerated soul yearns for the development of a higher spiritual life; and, though difficulties seem to surround, those very obstacles are rendered, by the God of Providence, subservient to spiritual growth. The following letter, received from a beloved brother in Arkansas, cannot fail to awaken the sympathies, and enlist the prayers, of the Lord's chosen ones :-

DEAR BROTHER:—I have recently become a subscriber to your excellent periodical, "Guide to Holiness," and I rejoice to find that we have at least one religious publication in our land devoted to the purest and highest teachings of our glorious Christianity. Though I have never enjoyed the grace of sanctification, yet I know that "the Son of God was manifested that he might destroy the works of the devil," and I will never so dishonor my Savior as to doubt, for a moment, the efficacy of his blood to "cleanse me from all sin—from all filthiness of the flesh and the spirit." I have "hungered and thirsted after this righteousness,"

and have felt and believed that the Scripture authority for this doctrine cannot be questioned. Yet, since my conversion, five years ago, I have met with old brethren, who, so far from seeking higher attainments in the divine life, have opposed the doctrine, and such expressions as this have fallen upon my ears from professors of long standing :- "Whenever I hear of a man professing sanctification, I expect to hear of his backsliding," etc. Under these discouragements, and the remains of sin in my nature, I have not pressed into the full enjoyment of the high privilege offered in the gospel. O, when I feel, in my own heart, the plague of an evil temper, how I do long "to be crucified to the flesh, with its affections and lusts," and to be "wholly the Lord's-body, soul and spirit." But, my brother, not a single minister of God within this State, (and I am generally acquainted with the ministry of the different denominations,) has as yet attained to this grace, though several of my Methodist brethren preach it. Why is this? And I sometimes think, if a man in this country where I live were to experience full salvation, he would be afraid of being considered as the overrighteous Pharisee, and not proclaim the goodness of God to himself. How I would rejoice "to sit in heavenly places in Christ Jesus," with all those who have enjoyed, and do enjoy this blessing in Boston and New York!

A few years ago I became a local preacher in the Methodist connection, and, as principal of a high school for boys, taught during the days of the week, and preached through the surrounding country on the Sabbath, having regular appointments in the different neighborhoods. Now, brother, ought I to preach this glorious doctrine, and show that the privilege is attainable by all through faith in Jesus, when I do not myself profess and enjoy it? Would it not be the "blind leading the blind?" When on other subjects, I have alluded to it as a scripture doctrine, and as the blessed privilege of the believer, and have exhorted the brethren to go on to perfection, and, having such promises as are contained in the word of God, to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." But I have not preached it

directly, and urged it, by the proofs and the examples drawn from the Scriptures. What shall I do?

I have paid one of your agents for the "Guide," and expect to continue a subscriber as long as it is published, and shall endeavor to circulate it.

Though strangers in the flesh, I remain truly your brother in the spirit, and the bonds of a common faith in Christ.

B. J. B.

The perplexities of our brother bring to mind similar embarrassments under which we labored in the earlier years of our ministry. On receiving the doctrine of holiness, we were led to realize its vast importance, both in regard to our individual enjoyment, and the influence it must exert on our ministry. As God's truth, we felt it levied its claims, both upon us and the church in whose service we had been called to labor. We dared not make our neglect of this great salvation a pretext for withholding the truth from others, and so following the good advice of the Moravian Peter Bohler, to Mr. Wesley, "Preach faith until you have it, and then you will preach it because you have it." We endeavored, according to the light we had, to preach entire holiness in this life as the Christian's privilege. God so far owned our humble efforts as to bring one or more into its enjoyment. And here arose another difficulty. The teachable spirit induced by this state of grace led to various inquiries relating to experience, which he who had been instrumental in arousing attention to the subject was supposed to be fully qualified to answer. But, alas, he could not say, We speak what we do know, and testify what we have seen. We need hardly say that the anomaly of our position led us to feel more than ever our obligation to be an ensample to the flock in this as in other things. Does not God, in this way, frequently shut man up to the necessity of deciding the point of making an entire consecration? When the soul has reached this decision, the faith that appropriates is not far distant.

The Senior Editor Absent.

A few days since, the senior editor started on a western tour. Just before going to press, we received a letter from him, dated from Hamilton, C. W., from which we make a few extracts:—

MY DEAR II -.

From the quiet sitting-room of a Christian family, within the queen's dominions, I improve the first opportunity to advise you of my health and safety. I can hardly realize that, in less than twenty-five hours, I have been transported from my Boston home to this distant point on British territory .- But such are some of the marvels of this age of steam. The morning on which I left was most delightful. The air was clear, and the temperature was just at that point when travelling becomes a pleasure. Nature also was attired in her loveliest dress. What can compare with the beauty of our autumn! I never weary in gazing on the rich and ever-varying hues of the foliage at this season of the year. Amid such sources of enjoyment, how naturally the soul is led through its musings on nature, up to nature's God. And then the rapidity of travel at the present day, awakens such a sense of helplessness and danger that the pious heart is instinctively drawn towards him who is its refuge. Precious thought, that he who alone can help, is our benefactor and friend,-nay, more,-our

We reached Albany in due time, and, having an hour to spare, I improved it by calling on Brother Lord, our agent for that city. From him we learned that there are a goodly number who love God with all the heart—but here, as elsewhere, they constitute a small proportion of the church. Formerly, a meeting was held in this city for the special promotion of this grace; but, for some reason or other, it has been discontinued. From a conviction of its usefulness, we cannot but express the hope that it will soon be revived.

We reached Hamilton about half-past nine, on Saturday morning. Here, as you are aware, we have a depository from which we mail our Canadian issue of the Guide. I have not time to give you a description of the city, and of its inhabitants. I can only say it has seldom been my good fortune to fall in with a more hospitable people. Through Brother Wadsworth, our worthy agent, whose attentions and kindness I

feel I never can repay, I was introduced to the family of Brother F. W. Watkins, with whom I made my sojourn during my stay in this city. Brother W. is from the Emerald Isle, and entertained me with true Irish hospitality. I had the pleasure, on Sabbath, of addressing the congregation at McNab street, though in ill health, and, in the evening, of preaching at Wesley Chapel, on John street. In the afternoon, I visited the Sabbath School, under the superintendence of Brother J. W. Bickle. I was exceedingly well impressed with Canadian Methodism. Their outward reverence for God's house and worship is in strange contrast with the customs that prevail among us. There is no sitting, and very little standing, during prayer, even among those who are not professedly pious; and, on entering the house of God, each one kneels and seeks the divine blessing on the services. There are few, I have been informed, even among the unconverted, that fail to pay this outward respect to the sanctuary. One of the ministers of this city, as I was told, on visiting Boston, went to one of our churches, and knelt as usual, supposing it to be a universal custom among Wesleyans, and was somewhat surprised to find that he had made himself, by his singularity, a gazing-stock to others. Their order of worship differs slightly from ours, and it seemed to me a decided improvement. Doubtless there is much that we might glean from each other with advantage.

I found the name of my beloved colleague cherished with grateful remembrance.

This afternoon, if I can tear myself away from my kind-hearted host and his family, I take the cars for Detroit, and thence to Chicago.

As ever, yours, etc. H. V D.

Any man who is not prepared to recognize the claims of God to his body, soul, and spirit, to his time, influence, and talents, and to his money also, cannot be his disciple.—[Dr. T. Smith.

In heaven, all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven! and how, even the roughest blasts helped to bring them homeward.

Close of the Volume.

WITH the next number, we close the present volume of the Guide. We thank our friends for the kind testimonials they have given of their appreciation of the improvements we have introduced, and more especially for the zeal with which they have promoted its circulation. Its subscription list the past year has compared favorably with that of other religious magazines of the same size. As we have before said, we propose to make the Guide all that its patronage will justify. With the January number we give another steel engraving, and shall probably continue to do so with the beginning of each volume. Will our brethren and sisters in Canada and the United States take hold of the work of getting new subscribers with a will. We ought to have at least 20,000 subscribers, and we think, with suitable endeavors on the part of all, we might have them. Let us do what we can to reach this point, assured that whatever can be done is in direct aid of the cause we love. Canada agents and subscribers will correspond directly with Rev. R. D. Wadsworth, at our office in Hamilton, C. W.

CATALOGUES of our bocks and publications are on hand, and will be forwarded to any who desire. To encourage our friends to order by mail, and thus promote the circulation of our books, we propose to forward any of our own publications free of postage, on receiving the amount of their retail value. On others, we will divide the expense of postage. The reading season is at hand—supply yourselves with a literature that elevates and purifies.

It is true that the church has done much when compared with NOTHING; but little when compared with the extent of her commission, and with the powerful resources and influences entrusted to her.—
[Jenkyn.

The Possibility of Christians living without Sin.

BY REV. J. BATE.

NO. VIII

I PROCEED to the CONCLUSION of the argument from the apostles' teachings :-

1 John iii. 9.—" Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God," "Born of God" is significant of "the new birth," or being "born again," or being "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."-John i. 13. This is the work of grace which takes away the "flesh," fallen nature, and brings in the nature of God. As he who is born of human parents partakes of the nature communicated unto him by generation, so he who is born of God partakes of the nature of God imparted unto him in the work of his grace. The seed which remaineth in him is the divine nature communicated in the new birth. The indwelling of this "seed" is an infallible and undoubted preventive of the commission of sin. "He cannot sin, because he is born of God." He could not but sin, when born according to the flesh. The carnal mind and the corrupt nature, with the combined forces of Satan and earth around him bound as by a spell his will and all his powers, so that he was a perfect dupe to them all, and walked in all the iniquitous ways into which they guided him. But now he is born of God, and he "cannot sin." He has a new nature, with all its attributes and associations. He has light in the understanding, grace in the heart, power in the will, and the Spirit of God in union with his spirit, with all the means which the Christian These things, acting religion provides. within him and without him, make the possibility of his not sinning a fact in his expe-

God, and his seed remaineth in him." Did the seed lose its vitality, strength, or existence, he could then sin. But the continuance of the seed is a certain preventive of sinning, as much so as the holy nature of God precludes his commission of sin. Jehovah cannot sin because of the holiness of his nature. The Christian who is born of God, and consequently participates in a degree of his nature, cannot sin by reason of that degree of the divine nature of which he partakes. It is not meant that the Christian is infallibly, unchangeably, and eternally secure, beyond the possibility of sinning. This would make him a God at once. He is in a state of trial, surrounded with all the inducements and temptations to sin, and it is only in the sovereign reign of the divine nature within him, that his living without sin is a reality to be experienced by him, and witnessed by the church and God.

A parallel passage to the above is the eighteenth verse of the fifth chapter: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." And then, in the fourth verse of the same chapter, he teaches the same doctrine. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Revelations iii. 4. — "Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy." While the Head of the Church was displeased with the general state of the church at Sardis, he beheld a few instances of fidelity and holiness. While, of the general, he said, "I know thy works, that thou hast a name, that thou livest and art dead," (verse 1,) for I have not found thy works perfect before God, (verse 2,) he said, of the particular few cases, they "have not defiled their garments." In the first place. rience. He does not sin; for he "cannot," Jesus Christ was omniscient to know and he cannot sin, because "he is born of who were pure and unspotted, and who

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were not. In the next place, he was sufficiently acquainted with the law of his kingdom, and the state of moral rectitude possessed by the few cases, to say whether they had "defiled their garments." In the third place, he was perfectly just and impartial to declare the matter of fact respecting them as it presented itself before his omniscient, wise, and just mind. Here, then, we have "a few names," of whom the Holy One himself bears testimony as to the actual fact of their living without sin. Moreover, he declares that "they shall walk with me in white," the pure vestments-the spiritual clothing of the heavenly world. And, as a reason, he says, "for they are worthy." They were worthy "because they had not defiled their garments." Undefiled garments, robes washed and made white in the blood of the Lamb, that is to say, a sinless soul and a spotless life, made so by the merit of the Savior's blood—is the only ground of worthiness on which any Christian can enter into the joy of his Lord. He must stand in this state when the admission shall be granted. He must stand unspotted from the world, and adorned with the pure clothing of holiness as the necessary preparation. There are no powers in death to effect this. The ruthless hand of the king of terrors cannot take out of the wardrobe of grace, the "wedding garment," and clothe the spirit. There are no purgatorial fires to purify the imperfect, disembodied soul. The process of the judgment will have no sanctifying influence. Between the gate of death and the gate of heaven, there is nothing by which, through which, or in which the spirit, in its passage to unalterable destiny, can be converted, renewed; receive or lose any of the moral properties which may be inherent in its nature, or acquired by its free-agent actions. It is here, in time, during probation, while all the appliances of "the unsearchable riches of Christ" are available, that the undefiled garments must be obtained and worn. It is in a state of

tion may come upon us, and the love of many may wax cold, and some may have a name to live and be dead, that we are to keep our garments undefiled. It was thus that the "few names" at Sardis kept themselves. It was this which called forth the commendation of Christ. It was this which made them worthy of walking with him in white. Into how many of the several churches of this land can the great Head thereof look with his eyes of flaming fire, and say to each, "Thou hast a few names which have not defiled their garments, and they shall walk with me in white, for they are worthy"?

I have now done with the argument from the teachings of the apostles. In reviewing the whole, as it has arisen, there are several concluding particulars which I desire to make.

1. The number and appropriateness of the passages quoted. I have been mindful to select only those which had a direct bearing upon the point in hand. I must leave the reader to judge whether I have succeeded. I have not taken mere texts, disconnected from the sense of the context. I have gone through the several epistles, in order; examining each chapter and verse; and have saved those which were most appropriate for the purpose. Others might have been found which could have been pressed in the argument; but, not being so direct in their application, were not chosen. The number which have been adduced are sufficient to substantiate the point that the apostles teach the possibility of Christians living without sin.

which, through which, or in which the spirit, in its passage to unalterable destiny, any of the moral properties which may be inherent in its nature, or acquired by its free-agent actions. It is here, in time, during probation, while all the appliances of "the unsearchable riches of Christ" are available, that the undefiled garments must be obtained and worn. It is in a state of action and trial, while scenes of persecu-

one Instructer, and inspired by one Spirit. Thus qualified by a supernatural agency, they went forth, testifying everywhere the same eternal truths. The fragments of their sermons left us, and the epistles which they have written are sufficient evidence of this.

It is a matter of thankfulness that such unity exists in the arostles' teachings upon this subject. We have one infallible standard by which to be guided. There is no necessity for erring; there is no justification of erring. The Holy Spirit, which searcheth the deep things of God, has spoken expressly by the servants of the Lord Jesus Christ, and though they are many through whom he speaks, yet the voice is only one, and the communication one. A just and impartial view of the apostolic teachings in this particular would settle the agitations of the church upon the subject of holiness. Let the analogy of faith be the rule of judgment, and the conclusion would be clear and satisfactory. But, while one takes a superficial view of the phraseology, and judges accordingly, and another judges by his prejudices, another by his feelings, another by the teachings of any particular favorite writer, preacher, or Christian, another, by the floating cant terms and sayings of a certain class of the members of the churchthe subject of holiness will always be viewed in a contradictory light-opposite measures will be adopted in the pursuit of it-controversies will be carried on, and a multiplicity of evils result to the cause in its progress through the Christian world.

3. The influence which such an amount of Scripture upon this subject should have upon the Christian mind. God hath spoken once, yea twice, yea, a hundred times, upon the privilege of those who are called by his name. Let those who have cars to hear, hear what he saith unto them. He enjoins upon them a death unto sin; a continual state of exemption from the guilt, the dominion, the reign, and the commis-

not the mind be convinced, and the heart aroused upon this subject? Surely the law and testimony, speaking out in such strong and explicit language, ought to satisfy every Christian as to what is expected at his hands. Beneath the voices of Paul. James, Peter and John, is it possible for them to be indifferent and unconcerned? Shall not their prayers, teachings, exhortations, arguments, entreaties, tears, move the church to a universal aspiration after the high and distinguished enjoyment of an uninterrupted consciousness of obedience to the commandments of God? They are his ambassadors. He speaks by them. Divine authority is associated with all they utter. As though he himself declared the truth, it ought to be heard and practised.

4. But is that system of Christianity which existed with the apostles, perpetuated to the present, and obligatory upon Christians now? There is no intimation in the apostles' writings, that it was designed only for their times. There is none in those Christian writers which lived cotemporary with them, or immediately after them. They all assume the fact that the dispensation of religion introduced by Christ, and established by "his apostles," was the last, and that that was to be unchangeable, and forever. The true history of Christianity evinces no change in it, from the beginning. The trial, either of new systems, or the old one professedly improved, demonstrate that they are not the Christianity which the church and the world require. The perpetuation of the same effects in the church as existed at the time of the apostles, demonstrates that the same cause-Christianity—exists and operates. is no change in the essential wants and woes of human nature to demand any new system of restoration. Nothing has yet ever been discovered to compare with Christianity in her work of blessing man with full enjoyment of the peace and image of God. Every thing else has failed but this. Amid the lapse of ages, the rising and fallsion of sin. Shall he speak in vain? Will ing of empires, the coming and going of new and old empires, in the cure of the diseased spirit of man, the oft-repeated attempts of philosophy, morality, and professionalism to make man perfect, Christianity has held on her way in all the stateliness of her primitive grace, glory and power; and she stands now, as she ever has stood—the only God-conceived, God-revealed, God-appointed, and God-sanctioned means of breathing death into the "old man" of sin within us, and of creating the "new man" in knowledge and true holiness.

If, then, the Christianity of the present is the Christianity of the apostolic period, then is the obligation of professors precisely the same. There is no change in her demands upon her followers. She calls upon them now to be ministers of God as dear children, to be holy, to be perfect, to sin not, to abstain from the very appearance of evil, etc. She seeks to have justice done her in the representation which her adherents would give her before the world. She would set a crown of glory upon the head, and a robe of purity on the person, and make him like the king's daughter, all glorious within. She would have each one an epistle of her own, inscribing, not with pen and ink, but with the Spirit of the living God, such as could be read and understood of all men-epistles which would stop the mouth of every foe, confound the hydra-enemy of infidelity, and remain unsoiled, uncontaminated, amid all the filth, scum, and uncleanness of the world around.

The image and superscription of the Lord Jesus is stamped upon all sides, and in the centre of Christianity, showing it to be a genuine, and not a counterfeit, invention. By this is he distinguished from all spurious and unsound religions of men. In like manner, each one of her avouchers should carry on all sides of his life, and in the centre of his existence, the image and superscription of Christianity, HOLINESS TO THE LORD—AS HE WAS, SO ARE WE IN THIS WORLD. This is the sign of genuineness.

This is the badge of the holy alliance. This is the evidence and demonstration to the world that our God is the God of salvation, and our Savior the Savior to the uttermost, and our religion the religion of the apostles, of martyrs, and the saints of the Most High.

Maxims.

FROM THE FRENCH OF LACOMBE,

MAXIMS HAVING SPECIAL RELATION TO

HAVE no other desire than that of belonging solely and unreservedly to God; of loving him above self, and of doing his will in all things.

Never do, in the presence of God, what thou wouldst not do before man.

Give and re-give thyself incessantly to God, and abandon thyself to him with an infinite abandonment, to the end that he may do with thee what he will.

Never speak, nor enter upon any resolution or undertaking without first consulting God, addressing him a short prayer to know his will.

Live interiorly with God, as though thou and he were the only beings in the world.

Enter constantly into thine interior retreat by recollection, and into thine exterior by retirement, that thou mayst there converse with God.

By being alone with God, we become like God; by conversing humanly with men, we come but little short of being devils.

Happy is he who, by the abandonment of self, has found deep-settled peace of heart! God shall alway dwell in him, and he in God.

Blessed is the man who has established

interior communion with God. It will be difficult ever to interrupt it.

Happy is the soul to whom every place, every time, every means, every occupation, and every state, have become alike indifferent! God alone suffices to such a one for every thing, and the Eternal Word is born in him.

Blessed is he who is ever pleased with the divine order. It alone is sufficient for constant guidance.

Happy the man who wills only what God wills. His will is always done.

Happy is he who desires nothing but God, and who has no attachment to any thing else. He is master of every thing which is God's.

Happy is the man of interior life, who ever dwells with God, and the humble, abandoned ones who are in perfect submission to him, to such are addressed those delightful words, "My son, thou art ever with me, and all that I have is thine."

Blessed is he who lives in a profound conviction that he is nothing, and that God is all; he has ceased to be nothing that he might become all.

MANIMS REGARDING THE NEIGHBOR.

Love thy neighbor from the heart, reflecting that he is the handiwork, the delight, and the image of God.

Have but little to say in praise of others, but still less in their condemnation.

Never speak evil of another, nor good of thyself, except there be an evident necessity, or an end of good to be secured.

Never contradict another, and do not argue about indifferent matters. Give place to all, and you will always be the conqueror.

Be not confident in pronouncing an opinion of that of which thou art not cer-

tain; refer all things to the judgment of God.

Live detached from every one, in a holy liberty, that thou mayst render to God the sovereign homage which is his due. Live united to all by a holy charity, that thou mayst testify to God the perfect love thou bearest him.

Live at peace with all men; ask forgiveness, not only of those whom thou hast offended, but also by the force of love of those who have offended thee.

Esteem the vain points of honor as smoke, the esteem of men as a childish game; dignities as an horrible cross; the pleasures of life, and the riches of the world as a dream.

Become all things to all men; conforming thyself to the ability and state of those with whom thou art called to converse in every thing that does not involve sin. Much is gained in their behalf, if we can prevent their offending God by the indulgence of an improper temper, or if we can avoid afflicting them by a want of complaisance.

Intrude not thyself into the affairs of another, having no call thereto. Pay no attention to the defects even for which thou art not responsible, and, if thou canst not but see them, dwell not upon them, but apply thyself to the correction of thine own.

Be not curious about the news of the day; a love for newspapers and gossip is a deathblow to devotion; prayer cannot subsist if mixed up with worldly fun and buffoonery; whisperings are the pest of society; talebearing is the very throat of hell, and hasty and unadvised communications the source of a thousand ills.

Rejoice in every opportunity of being of service to the poor and the sick, and of assisting them in every time of need, whether bodily or spiritually. But, beyond this, remorselessly retrench all unnecessary visits, wherein, under pretext of civility, the souls of thousands receive deadly wounds.

The Necessity of Bearing the Cross.

This saying seems hard to all: "Deny thyself, take up thy cross, and follow me." But as hard a saying will be heard, when the same divine voice shall pronounce, "Depart from me, ye cursed, into everlasting fire!" They, therefore, who can now attentively hear and patiently follow the call to bear the cross, will not be terrified at the sentence of the final judgment. In that awful day the banner of the cross will be displayed in heaven; and all who have conformed their lives to Christ crucified will draw near to Christ the Judge with holy confidence. Why, then, dost thou fear to take up the cross?

In the cross is life, health, protection from every enemy; from the cross are derived heavenly meekness, true fortitude, the joys of the Spirit, the conquest of self, the perfection of holiness. There is no redemption, no foundation for the hope of the divine life, but in the cross. Take up thy cross, therefore, and follow Jesus in the path that leads to everlasting peace. He hath gone before, bearing that cross upon which he died for thee, that thou mightst follow, patiently bearing thy own cross, and upon that die to thyself for him: and, if we die with him, we shall also live with him: "If we are partakers of his sufferings, we shall be partakers also of his glory."

Though thou disposest all thy affairs according to thy own fancy; and conductest them by the dictates of thy own judgment, still thou wilt continually meet with some evil which thou must necessarily bear, either with or against thy will; and, therefore, wilt continually find the cross. Thou wilt feel either pain of body, or distress and anguish of spirit. Sometimes thou wilt experience the absence of inward comfort; sometimes thy neighbor will put thy maekness and patience to the test; and, what is more than this, thou wilt sometimes feel a

remove, no earthly comfort lighten; but bear it thou must, as long as it is the blessed will of God to continue it upon thee. It is the blessed will of God, in permitting the darkness of distress, that we should learn such profound humility and submission as to resign our whole state, present and future, to his absolute disposal.

The cross is always ready, and waits for thee in every place; run where thou wilt, thou canst not avoid it. Turn which way thou wilt, either to the things above or the things below; to that which is within or without thee; thou wilt in all certainly find the cross; and, if thou wouldst enjoy peace, and obtain the unfading crown of glory, it is necessary that, in every place, and in all events, thou shouldst bear it willingly, and "in patience possess thy soul."

If thou bearest the cross willingly, it will soon bear thee, and lead thee beyond the reach of suffering, where "God shall take away all sorrow from thy heart." But if thou bearest it with reluctance, it will be a burden inexpressibly painful, which yet thou must still feel; and, by every impatient effort to throw it from thee, thou wilt only render thyself less able to sustain its weight.

Why hopest thou to avoid that, from which no human being has been exempt? Who among the saints hath accomplished his pilgrimage in this world, without adversity and distress? Even our blessed Lord passed not one hour of his most holy life without tasting "the bitter cup that was given him to drink;" and, of himself, he saith, that "it behooved him to suffer, and to rise from the dead, and so enter into his glory." And why dost thou seek any other path to glory but that in which, bearing the cross, thou art called to follow "the Captain of thy salvation?" The life of Christ was a continual cross, an unbroken chain of sufferings; and desirest thou a perpetuity of repose and joy? Though, like St. Paul, thou wert "caught up to the third heaven," yet thou wouldst not be burden in thyself which no human help can exempt from suffering; for, of St. Paul himself, his Redeemer said, "I will show him how great things he must suffer for my name's sake." To suffer, therefore, is thy portion; and to suffer patiently and willingly is the great testimony of love and allegiance to thy Lord.

The regenerate man, as he becomes more spiritualized, has a quicker discernment of the cross, wherever it meets him; and his sense of the evils of his exile, as the punishment of his fallen life, increases in proportion to his love of God, and desires of reunion with him. But this man, thus sensible of misery, derives hope even from his sufferings; for while he sustains them with meek and humble submission, their weight is continually dimin shing; and what to carnal minds is the object of terror, is to him a pledge of heavenly comfort. He feels that the strength, the life and peace of the new man, rise from the troubles, the decay, and death of the old, and from his desire of conformity to his crucified Savior, as the only means of restoration to his first perfect state in God, he derives so much strength and comfort under the severest tribulations, that he wisheth not to live a moment without them. Of the truth of this, the blessed Paul is an illustrious instance, who says of himself, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for, when I am weak, then am I strong."

It is not in man to love and to bear the cross; to resist the appetites of the body, and to bring them under absolute subjection to the Spirit; to shun honors; to receive affronts with meekess; to despise himself, and willingly be despised by othof fortune, health, and friends; and to have no desire after the riches, the honors, and upon continual consolation and ecstasy. pleasures of the world. If thou dependest power within thee, and trustest only to in his word, and established it by his exam-

that as the doer and sufferer of all, the strength of Omnipotence will be imparted to thee, and the world and the flesh shall be put under thy feet; armed with this holy confidence, and defended by the cross of Christ, thou needest not fear the most malignant efforts of thy great adversary the devil.

Dispose thyself, therefore, like a true and faithful servant, to bear with fortitude the cross of thy blessed Lord. Prepare thy spirit to suffer patiently the innumerable inconveniences and troubles of this miserable life; for it is patient suffering alone that can either disarm their power, or heal the wounds they have made.

When thou hast obtained so true a conquest over self-love, that the love of Christ shall make tribulation not only tolerable because unavoidable, but welcome because beneficial, all will be well with thee. But. while every tribulation is painful and grievous, and it is the desire of thy soul to avoid it, thou canst not but be wretched, and what thou laborest to shun will follow thee wherever thou goest.

Thy life must be a continual death to the appetites and passions of fallen nature; and, be assured, the more perfectly thou diest to thyself, the more truly wilt thou live to God. No man is qualified to understand the stupendous truths of redemption, till he has subdued impatience and selflove, and is ready to suffer adversity for the sake of Christ. If the condition of thy present life was left to thy own choice, thou shouldst prefer suffering affliction for the sake of Christ to the uninterrupted enjoyment of repose and comfort; for this will render thee conformable to Christ and all his saints. Indeed, the perfection of ers; to bear, with calm-resignation, the loss our state depends more upon the patient suffering of long and severe distress than

If any way but bearing the cross and upon thy own will and strength to do and dying to his own will could have redeemed to suffer all this, thou wilt find thyself as man from that fallen life of self in flesh and unable to accomplish it as to create another blood, which is his alienation from, and world; but, if thou turnest to the divine enmity to God, Christ would have taught it

ple. But of all that desire to follow him, he has required the bearing of the cross; and, without exception, has said to all, "If any man will come after me, let him deny himself, take up his cross, and follow me."

When, therefore, we have read all books, and examined all methods, to find out the path that will lead us to heaven, this conclusion only will remain, that, "through much tribulation, we must enter into the kingdom of God."

My Savior.

My Savior! what a theme for mortal tongue! For never yet hath burning spirit flung O'er thrilling chord his rapture-waking hands, To theme so great, 'mid heaven's scraphic bands. Through the long silence of eternal night, THOU WAST, enthroned in uncreated light; Thyself a universe-thyself thine all! And when, of thy mere goodness, thou didst call Angelic worlds around thee, sweetly rolled Their strains o'er harps of pure, ethercal gold ; They sung thee, Gon-creation's fount and end, Their sovereign Benefactor, Lord and Friend. Their Holy, Holy, Holy, pealed around, Deep echoing through immensity's profound; Yet none amidst their shining hosts of light, E'er hailed the Savior! that supreme delight Reserved for guilty man-for guilty me ! To sing through time, and through eternity.

Love, the Christian's Armor.

He, by fate who conquers,
Forevermore is slain;
He, who wears love's armor,
Though dying, lives again.
Mighty love, that casts out fear,
Stronger is than sword or spear,

The Love-Christ bore no banner; Spears moved not at his nod, And men, that cried Hosanna,

Turned from the path he trod. Little knew they, that to die, Was the road to victory.

There's a way for thee to travel,
Death attends all other,
'T is the way of loving kindness,
Go and save thy brother.
Know that life alone is bliss,
Go and find thy life in his.

The Power of Divine Love.

DISCIPLE.

I BLESS thee, O heavenly Father, the Father of my Lord Jesus Christ, that thou hast vouchsafed to remember so poor and helpless a creature! O, Father of mercies, and God of all consolation, I give thee most humble and ardent thanks, that, unworthy as I am of all comfort, thou hast been pleased to visit my benighted soul with the enlivening beams of heavenly light! Blessing, and praise, and glory, be unto thee, and thy only-begotten Son, and the Holy Spirit, the Comforter, forever and ever!

O Lord my God, who hast mercifully numbered me among the objects of thy redeeming love, thou art my glory and my joy, my hope and refuge in the day of my distress. But my love is yet feeble, and my holy resolutions imperfect; do thou, therefore, visit me continually, and instruct me out of thy law; deliver me from malignant passions and sensual desires, that, being healed and purified, I may love with more ardor, suffer with more patience, and persevere with more constancy.

CHRIST.

Love is, indeed, a transcendent excellence, an essential and sovereign good; it makes the heavy burden light, and the rugged path smooth; it bears all things without feeling their weight, and from every adversity takes away the sting.

Divine love is noble and generous, prompting to difficult attempts, and kindling desire for greater perfection; it continually looks up to heaven, and pants after its original and native freedom; and, lest its intellectual eye should be darkened by earthly objects, and its will captivated by earthly good, or subdued by earthly evil, sighs for deliverance from this fallen world.

Love surpasseth all sweetness, strength height, depth, and breadth; nothing is more pleasing, nothing more full, nothing more excellent in heaven or in earth; for

L. M.

"love is born of God;" and it cannot find rest in created things, but resteth only in him from whom it is derived.

Love is rapid in its motion as the bolt of heaven; it acts with ardor, alacrity, and freedom, and no created power is able to obstruct its course. It giveth all for all, and possesseth all in all; for it possesseth the Supreme Good, from whom, as from its fountain, all good eternally proceeds. It respecteth no gifts, but, transcending all imparted excellence, turneth wholly to the Giver of every perfect gift.

Love knows no limits, feels no burden, considers no labor; it desires to do no more than, in its present state, it finds itself able to effect; yet it is never restrained by apparent impossibility, but conceives that all things are possible, and that all are lawful; it, therefore, attempts every labor, however difficult, and accomplishes many, under which the soul that loves not faints and falls prostrate.

Love is watchful, and, though it slumbereth, doth not sleep; it is often fatigued, but never exhausted; straitened, but not enslaved; alarmed by danger, but not confounded; and, like a vigorous and active flame, ever bursting upward, securely passeth through all opposition.

He that loveth feels the force of this exclamation: "My God, my Love! Thou art wholly mine, and I am wholly thine!" and when this is the voice of love, it reacheth unto heaven.

DISCIPLE.

Expand my heart with love, that I may feel its transforming power, and may even be dissolved in its holy fire! Let me be possessed by thy love, and ravished from myself! Let the lover's song be mine, "I will follow my beloved on high!" Let my soul rejoice exceedingly, and lose itself in thy praise! Let me love thee more than myself; let me love myself only for thy sake; and in thee love all others, as that perfect law requireth, which is a ray of the infinite love that shines in thee!

exclude the not. What distinguished rance, etc.

Q. What is A. The love mind, soul, that no wron love, remains thoughts, won by pure love.

Q. Do you

CHRIST.

Love delights in the communication of good; and, with a swiftness equal to thought, diffuses its blessings with impartiality and ardor. It is courageous and patient, faithful and prudent, long-suffering and generous.

Love is circumspect, humble and equitable; not soft, effeminate, sickly and vain, but sober, chaste, constant, persevering, peaceful and free from the influence of sensible objects. It is submissive and obedient to all, mean and contemptible in its own esteem, devout and thankful to God, and resigned even when his consolations are suspended, being faithfully dependent upon his mercy; for, in this fallen life, love is not exempt from pain.

He, therefore, that is not prepared to suffer all things, and, renouncing his own will, to adhere invariably to the will of his beloved, is unworthy of the name of lover. It is essential to that exalted character, to endure the severest labors and the bitterest afflictions, and to let nothing in created nature turn him aside from the supreme and infinite good.—[Kempis.

Christian Perfection.

BY JOHN WESLEY.

ANALYSIS.—What it is. Whether it excludes infirmities, ignorance and mistake. Testimony of all the preachers who met in Bristol, August, 1758. Does living without sin exclude the necessity of a mediator. It does not. What is sin, properly so called, as distinguished from defects, mistakes, ignorance, etc.

Q. What is Christian perfection?

A. The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love.

Q. Do you affirm that this perfection

excludes all infirmities, ignorance, and mistake?

A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word, and work, be governed by pure love, and the man be subject, at the same time, to ignorance and mistake?

A. I see no contradiction here. "A man may be filled with pure love, and still be liable to mistake." Indeed, I do not expect to be freed from actual mistake till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now think at all but by the mediation of these bodily organs, which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong, till this corruptible shall have put on incorruption.

But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice. For instance, Mr. De Renty's mistake touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What was the judgment of all our brethren who met at Bristol in August, 1758, on this head?

A. It was expressed in these words: 1. Every one may mistake as long as he lives: 2. A mistake in opinion may occasion a mistake in practice: 3. Every such mistake is a transgression of the perfect law. Therefore, 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows that the most perfect have continual need of the merits of Christ, even for

themselves, as well as for their brethren, "Forgive us our trespasses."

This easily accounts for what might otherwise seem to be utterly unaccountable, namely: that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin if love is the sole principle of action.

Q. But still, if they live without sin, does not this exclude the necessity of a mediator? At least, is it not plain that they stand no longer in need of Christ in his priestly office?

A. Far from it. None feel their need of Christ like these; none so entirely depend upon him. For Christ does not give life to the soul separate from, but in and with, himself. Hence his words are equally true of all men, in whatsoever state of grace they are: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me; without" or separate from "me, ye can do nothing."

In every state, we need Christ in the following respects: 1. Whatever grace we receive, it is a free gift from him: 2. We receive it as his purchase, merely in consideration of the price he paid: 3. We have this grace not only from Christ, but in him. For our perfection is not like that of a tree which flourishes by the sap derived from its own root, but, as was said before, like that of a branch, which, united to the vine, bears fruit, but, severed from it, is dried up and withered: 4. All our blessings, temporal, spiritual, and eternal, depend on his intercession for us, which is one branch of his priestly office, whereof, therefore, we have always equal need; The best of men still need Christ in his priestly office to atone for their omissions, short-comings, (as some not improperly speak,) their mistakes in judgment and practheir actual transgressions, and may say for tice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul: "He that loveth another hath fulfilled the law; for love is the fulfilling of the law."—Rom. xiii. 8-10. Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love, nor therefore, in the Scripture sense, sin.

To explain myself a little farther on this head. 1. Not only sin properly so called, that is, a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. 2. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore sinless perfection is a phrase I never use, lest I should seem to contradiet myself. 4. I believe a person filled with the love of God is still liable to these involuntary transgressions. 5. Such transgressions you may call sins, if you please; I do not, for the reasons above mentioned.

Q. What advice would you give to those that do, and those that do not, call them so?

A. Let those that do not call them sins never think that themselves, or any other persons, are in such a state as that they can stand before infinite justice without a mediator. This must argue either the deepest ignorance, or the highest arrogance and presumption.

Let those who do call them so beware how they confound these defects with sins properly so called. But how will they avoid it? How will these be distinguished from those, if they are all promiscuously called sins? I am much afraid, if we should allow any sins to be consistent with Christian perfection, few would confine the idea to those defects concerning which only the assertion could be true.

Q. But how can a liableness to mistake

consist with perfect love? 2. Is not a person who is perfected in love every moment under its influence? And can any mistake flow from pure love?

A. I answer, 1. Many mistakes may consist with pure love: 2. Some may accidentally flow from it. I mean love itself may incline us to mistake. The pure love of our neighbor springing from the love of God, "thinketh no evil," "believeth and hopeth all things." Now this very temper, unsuspicious, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are. Here there is a manifest mistake accidentally flowing from pure love.

Q. How then shall we avoid setting Christian perfection too high or too low?

A. By keeping to the Bible, and setting it just as high as the Scripture does. It is nothing higher and nothing lower than this: the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves; it is love governing the heart and life, running through all our tempers, words, and actions.

Signs of Faith.

TO THOSE THAT BELIEVE.

- 1. CHRIST is precious.
- 2. The word is sweet.
- 3. Sin is bitter.
- 4. Prayer is delightful.
- 5. Saints are dear.
- 6. Religion is their business.
- 7. The world is a broken idol.
- 8. Death is welcome-Or thus,

THEY THAT BELIEVE,

Have Christ in their hearts; heaven in their eye, and the world under their feet. God's spirit is their guide; God's fear is their guard; God's people are their companions; God's promises are their cordials; holiness is their way; and heaven is their home.—[J. Mason.

A Hint to the Rich.

THE following paragraph, which we find in an English paper, may possibly have some application to the rich Christians of this country :- "What an awful thing it is for a Christian to die rich! Imagine the master auditing the accounts of a servant who left behind him a million! If that poor wretch who had but one talent was cast into outer darkness because he laid it up, instead of using it in his master's service, what will be the doom of those who, with their half millions and millions-while giving, it may be, a few thousand for decency's sake-have, year after year, hoarded up countless treasures, which they could never use? Think of the poor saints pinched with cold and hunger! Think of the Redeemer's cause languishing for want of that filthy lucre which they held with close-fisted selfishness! Yet listen to their talk! 'I am but a steward.' 'I am not my own.' 'Every believer in Jesus is my brother or sister.' What a mockery! Will not this be the Master's language to many a professor, 'Out of thine own mouth will I condemn thee'? The above remarks are equally applicable, in principle, to persons who do not possess such gigantic fortunes."

Prayer. -

CONCERNING prayer, the scripture phraseology is, pray always, pray continually, pray without ceasing, pray with perseverance. Mr. Wesley describes it a "spiritual respiration, by which the life of God is kept alive in the soul." The soldier may have his weapons, and the bird its wings, but they may not be always using them in the fighting and flying sense: there should be in us a gracious aptitude to pray, although we cannot be always upon our knees. "Praying always," says the apostle, "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." I remember reading a remark somewhat equivalent to this,-that, when the saint is

likely to be foiled by the world, the flesh, or the devil, prayer is the letter which he sends post to heaven for fresh supplies of the Spirit, whereby he becomes more than conqueror. That was a fine saying of a good man, now with God, "God looketh not so much on the elegancy of our prayers, how neat they are, nor on the geometry of our prayers, how long they are,—but to the sincerity of our prayers, how hearty they are." The heart should always be in tune; ready, upon the least touch of the Holy Spirit, to discourse, in the ears of God, the sweetest music.

"O may my heart in tune be found, Like David's harp of solemn sound."

As to "language," who wants a display of eloquence from a needy beggar? Love and sincerity in the heart, and the deep necessities of the soul, never fail to "set off," and render agreeable to the Lord, the most blundering language. Leeds, Yorkshire, I was told of a poor ignorant peasant, who got awakened to a concern about his soul, and was in great distress. He was at work, one day, upon the top of a high hill, which encouraged his heart much, because the old man thought, "Surely I am now nearer heaven than in the lowlands, and therefore I must be nearer God." But he was sorely exercised and buffeted by the devil, notwithstanding; and on this account partly,that God seemed, to his apprehension, to be still a great way off; and, being surrounded with a bulky material, he raised a great heap, clambered to the top of it, and considering that it was not possible to get any higher, he steadied himself upon his knees, and cried with a loud voice, "God Almighty, and his Son Jesus Christ, baith [both] on ye, hear me!" His supplications entered into the ears of God, and the distressed sinner then and there found mercy, and descended from his elevation, freely justified through the redemption that is in Christ Jesus.

I have heard many singular and coarse

prayers offered to the divine Majesty during the last few years, and have wondered at the condescension of God; but it was easy to perceive that the heart of the supplicator was sound, and full of faith and love. When we hear a bell ring, we can readily tell whether it be "sound or cracked," or what kind of metal it is made of. The bellman may ring it badly, and the clapper may be none of the best, and the frame-work very indifferent; but, however awkward the toll, there is no difficulty in deciding whether the bell itself be sound or the contrary. A spiritual mind may often make this distinction in regard to a praying brother; but with God there can be no uncertainty, however we may be deceived. If many "Christians of taste" would but allow such a consideration to weigh with them, they might obtain much more good from the prayers of the poor, who are often rich in faith and love.

Prayer must be sincere. Jacob said to his mother, "If I dissemble, my father will find me out, and I shall receive a curse, instead of a blessing." It is written in the Seventy-eighth Psalm that backslidden Israel "flattered God with their mouth, and lied unto him with their tongues," and no doubt made many long and eloquent prayers. But it is said, in the One Hundred and Forty-fifth Psalm, "The Lord is nigh unto all them that call upon him; to all that call upon him in TRUTH." I was told, the other day, of a good man, in a certain place, who was kneeling beside an individual in a prayer-meeting. The latter began to pray by addressing a long list of elegant compliments to the Almighty. length, giving the coat of the praying brother a sharp twitch, the good man said, "Ask him for something, brother!"

War must be declared in the heart against all sin, though dear and necessary as a right eye, or foot, or hand, (Matt. v. 29, 30,) or the Lord will not answer prayer. Hence the cautionary reflection of the psalmist, "If I regard iniquity in my heart, the Lord will not hear me."

Prayer must be ardent. "Prayer without a heart," says one, "is like a body without a soul; what a deformed, loathsome thing is a body without a soul! Truly, so is thy prayer without a heart." And it must be persevering. Instance that remarkable prayer of Daniel, ninth chapter; how earnest the following words: "O Lord. hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God; for thy city and thy people are called by thy name." I have read of one Paulus Æmilius, who, on the eve of a battle with the Macedonians, would not give over sacrificing to his god, Hercules, until he imagined there were signs of victory. What a lesson is here for Christians! "Every good prayer," says Bishop Hall, "knocketh at heaven for a blessing; but an importunate prayer pierceth it, and makes way into the ears of God."

I have listened, before now, to the clock when striking; how actively and nimbly the wheels within seem to be going! It is even thus with the converted heart, and even with the true penitent,—there is a stir within.

"Prayer ardent" draws out the whole soul after the blessing sought. When this is continued some time for any special object, it is then supplication. Both terms are used in Ephesians vi. 18; but they are not synonymous. Prayer is the simple desire of the heart expressed in words, and may be immediately answered, -or may gradually subside, in the same hour, into a silent and patient submission to the will of God, accompanied with the comforting promise, "My grace is sufficient for thee." Supplication is prayer continued; it follows God up and down, as it were, day and night, begging, crying, entreating, and will give him no rest,-will not let him go, until he says, "Be it unto thee even as thou wilt." The great and good Mr. Cecil used to say, when one of his children cried, he would remain in his study, thinking that some toy or other might probably satisfy it; but, when it

continued to cry, and nothing would do but his presence, then he came to the child immediately. This is supplication.

You may probably remember the anecdote of Demosthenes and the client. came to him in a court of law, where an important case was pending, and whispered in his ear that, unless he undertook his cause, he feared he should lose his suit: "I am already beaten," said the client. The orator replied, "I don't believe you." At last the man cried out, in great distress, "Ay, now I feel your cause," said Demosthenes. He only whispered before, and the statesman could not believe his cause was so desperate, and consequently had no feeling for him; but, when he "cried," the effects were of quite a different character. Have you never observed the motions of a mother toward her child? When it whimpers and whines a little, she will not run to it immediately, although she may cast many an anxious look in that direction; but when it cries outright, she drops all, and is with it in a moment. We lose much for want of earnestness.-James v. 16. low voice," says one, "does not cause a loud echo; neither doth a lazy prayer pro-Sleepy requests cure a liberal answer. cause but dreams,-mere fancied returns. When there is a cushion under the knees, and a pillow of idleness under the elbows, there is little work to be done. A lazy prayer tires before it goes halfway to heaven. When Daniel was fervent all day, an angel was sent at night with the answer." Prayer must be according to the charter in 1 John v. 14; nor need we desire a larger; "If we ask anything according to his will, he heareth us," etc. Prayer, like a building in course of erection, must keep on the foundation of the word and promise of God, else the whole fabric must come to the ground. The psalmist understood this when he said, "Remember the word unto thy servant, upon which thou hast caused me to hope." "God," in the language of another, " like a wise father, denies us liberty

and the thorns that would prick our fingers;" though the hedges are in the bloom of spring, and every thorn has its flower; "but he gives us liberty, nay, commands us to besiege and storm heaven; day and night to give him no rest; to be instant, urgent, fervent, that our persons may be justified, our natures sanctified, and our souls and bodies glorified eternally."

We should look for answers to/prayer. This proves our sincerity, while it honors the veracity of God. There is a fine allusion, in Psalm v. 3,—some think it relates to archery; "I will DIRECT my prayer unto thee," take aim, "and will look up." "I will watch the arrow, and see where it lights, or whether it hit the mark." Others have supposed a martial idea implied; "I will direct,"-" set in order," as a general would say, -"I will rise early, set my requests toward God, as soldiers in battalion; in rank and file; I will so marshal them that they be not routed, by being out of order; I will see that they stand in their places, and keep their ground. When I have so done, I will go to my watch-tower, and see the fight, and observe what execution they will make upon my adversaries; whether my troops [prayers] have power with God, lose ground, or win the day."-2 Samuel xix. 24, 28. "Prayer," says one, "is both a charm to enchant, and a scourge to torment Satan; it engageth Christ in the combat, and assureth the soul of conquest."

Come, then, my dear sir. Come to the throne of grace. You need a blessing. Come boldly,—

"Heaven is never deaf but when man's heart is dumb;

Heaven finds an ear when sinners find a tongue."

ground. The psalmist understood this when he said, "Remember the word unto thy servant, upon which thou hast caused me to hope." "God," in the language of another, "like a wise father, denies us liberty to ery for the candle that would burn us, "The kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12. Fear not to agonize and cry to God. The mercies of God may be like fruit upon a tree; though fully ripe, they may want a shaking to bring them down;

pray fervently, and in faith, and this will cause them to descend in blessings on your soul.

Your views of drawing near to God are, perhaps, correct enough, only they would seem to carry the idea that God is cold, distant, and immovable. If such was your meaning, nothing can be more incorrect. "Beware of too much refining." A writer, some years ago, attempted to illustrate prayer thus: A man in a small boat grapples a large ship with a boat-hook, and draws himself alongside; but he never stirs the ship; therefore it is by prayer we draw ourselves to God, -not God to us. other uses the same figure, but substitutes a rope for the boat-hook, by which he pulls the boat to the ship, and not the ship to the boat. It is quite true we approach God by prayer; and he who never prays has no right to expect any favor from God; and, dving a prayerless sinner, the separation between him and his Maker must be perpetuated throughout eternity. But I do not like the idea, however ingeniously carried out, that God is as stationary with regard to the returning sinner, or praying believer, as the ship to the boatman. It seems to make against the analogy of Scripture: "Draw nigh to God, and he will draw nigh to you."-James iv. 8. This seems like a proposal to meet us halfway; and, if we take the example of the father, in the case of the prodigal son (Luke xv.) as illustrative of the willingness of God to receive returning sinners, our Heavenly Father performs the largest part. prodigal did not run to meet his father, but the father ran to meet the repenting son, "and fell upon his neck, and kissed him." -[Caughey,

God's children are immortal while their Father hath anything for them to do on earth, and death cannot kill them till they finish their testimony; which done, like silkworms they willingly die where their web is ended, and are comfortably entombed in their own endeavors.—[T. Fuller.

The Revel.

AN ALLEGORY.

A CONTINUATION OF "THE WARNING," FROM OUR LAST NUMBER.

A SHORT time had passed away, and the scene was changed; the revellers had resumed their places, and the music was once more beginning to swell along the pillared hall. Leila was again crowned with lilies, and all seemed to have forgotten Roland's death, and his pale form, which lay pierced with the arrow.

Hubert I saw leaning against a pillar, with his face full of deep perplexity; the great terror which had seized it was gone; but he seemed in doubt; he gazed now on the giddy dance which shot past him; then at the door at the far end, where Theophilus still watched.

The latter saw him; "Come, Hubert," said he, "watch with me; the time grows short; the morning increases; twice have I heard the cock crow; the lamps have already a faded light, by reason of the advancing day; the Lord must be here presently; do watch with me."

"I think I will, Theophilus; I am weary of this gaiety; but is there time for me to do it? I cannot get myself ready in a moment; I am all dishevelled," said Hubert, anxiously.

"Come, Hubert, come!" cried Leila's voice, "what stand you gazing at? The dance is merry and gay; do you fear the messengers? They have gone far away over the hills; the morning lingers; come, Hubert, come."

"I fear the coming of the King," said Hubert; "and he must be at hand; for the cock has crowed twice, and the morning breaks on the mountain."

"Foolish boy," cried the reveller, "hast thou not learnt yet how empty and vain these warnings are? The King is far as ever. But one more merry dance, and then we'll watch."

Hubert lingered.

"Haste, Hubert, haste," said Theophilus earnestly, "and trim your lamp; every moment is precious; the Lord said he would come suddenly and secretly, and he must now be near at hand."

"Well, Hubert, I cannot wait," cried Leila, on the other side; "I shall lose the gayest part of all. I have gazed through the open pillars, and see no signs of his approach, and the sky is dark and still, and not a figure remains on the mountain. Come, Hubert, come."

But Hubert still leaned against the pillar, and looked anxious as ever.

While this was going on, I noticed that Florizel had crept up to Adah's side, and, hiding himself in her shadow, seemed anxious to watch with her.

"Adah, show me how to watch," said the boy, anxiously; "I want to watch with you."

"You must trim your lamp, Florizel, and make it burn, if you would be ready."

"I have trimmed my lamp, and lit it too; but it will not burn brightly; there is scarcely a little flame."

"May be some of the wine-drops of the revel have mixed with it."

And Florizel drew from the door to trim and cleanse his lamp.

I looked again, and a larger circle had gathered round the door. Theophilus still stood close to it, and little Adah by his side. Her face was calm and tranquil, and she was looking on the closed door with an earnest gaze.

The eyes of Theophilus were bent on the same point, in calm, deep attention; his lamp burnt in his hand, and cast his shadow on the door itself; it was of one waiting and watching in deep attention; he was heedless of what passed in the end of the room of revellers; it seemed indifferent to him. A little further, in the shade, stood Hubert; he had still hanging round him the dress of the reveller, not the watcher; but his brow looked anxious, and he turned now to Theophilus, now to the parties who were again gathering in to the illus.

dance at the far end of the room, gay and merry as if nothing had happened; still there was an unreal, uneasy appearance about them; they were somewhat like sickly phantoms of a dream, and the music which broke out seemed forced and discordant, as if it would not flow easily and sweetly.

Leila's voice called Hubert, but the youth looked anxious, and remained where he was.

Camillo was gone after the merry-makers. Florizel had followed him a little way, but he soon returned; and, coming up to Adah, spoke in a whisper,

"Adah, I think I shall watch with you; I don't like Camillo."

"Do, do, Florizel," said she; "but O, change your garment; your reveller's dress will not do for the Lord to see."

"Well, well, I will go and do so presently."

"And see, see, Florizel, you have no lamp."

"No, I know, and no need; the lights of the revel gleam bright enough."

"Yes, but Florizel," said the little girl, "they will all go out when the Lord is here; the revel lights will burn no longer then."

"They burn bright enough now," said Florizel.

"Do go, Florizel," said the little girl, not taking her eyes off the door; "there is no time to lose."

"Well, I will go," said the gay child, and he darted off among the pillars of the hall.

"Theophilus," said Hubert's voice, anxicusly.

"What would you with me?" said the quiet watcher.

"I'm frightened," said the hesitating youth.

"At what? Why, if it be true that the Lord is coming, we of the revel will fare

"There is no doubt of it," said Theophilus.

"Yes, but what shall I do? I cannot, in a moment, change my attire; fifty reasons prevent me; I shall be laughed at. The Lord may not come, and I shall lose much pleasure for nothing; I may go, and he may come while I am gone, and then what shall I do? Besides, I feel so disconsolate; I do not know how to make up You are happy, Theophilus; my mind. you have long since fixed your place, and have no difficulties; but I have thought of a hundred things short of the end, and now my mind is perplexed, and I know not how to act."

Hubert moved away, and Theophilus did not notice whither he went; he had a work of watching to do, and he would not look away.

Scarce half an hour had passed; the sun's ruddy light was just glowing on hill and valley, and the cock crew; there were four figures at the door, Theophilus and Adah, and Una and Florizel; all were dressed in white, and held their lamps in their hands, which burnt clearly, and east their shadows on the wall; near them was another figure, who seemed lingering behind a pillar; still he was dressed in the purest white, and held his lamp burning in his hand; he was looking down, gazing on his lamp, and an expression of deep anxiety was on his face; he would not advance to the door, and I noticed the marked difference there was between him and Theophilus; while the former, at every sound, seemed startled and anxious; the latter looked calm and undisturbed, as one who has set all in order.

The part of the hall where they were was deeply still; not a sound broke its quiet; while, at the far end, there was still the shout of the reveller, and the noise of the merry-maker, though fainter and less boisterous, as some had sunk down in sleep, and were wrapped in deep forgetfulness.

denly a sound without which made Una awaked in time before he comes."

turn pale, and Florizel caught hold of Adah's dress. The palace shook to its foundation, and the echo of the noise rolled on among the distant hills; still, in spite of this convulsion, the sleepers never woke, and the revellers did not put down their wine-cups; at other alarms they had at once taken fright, though only for a moment; but this they seemed quite to disregard.

"See, see, Theophilus," cried Una; "see without the door; does the Lord come?"

He opened the door and gazed out, but there was neither object nor sound; the hills lay calm and still in the mist of morning, and the sound without had passed away.

"I am weary of watching," said Flori-"Methinks I shall go and rest, as no one seems to come, though we have waited long."

"Stay, Florizel, stay," cried Theophilus, "you know not when he will come; you revellers are in wild peril; would I knew where Hubert were. I fear Camillo is gone past hope."

"I am tired too," said Una. be safe to rest, Theophilus?"

At this moment, a low footstep was heard outside; soft and swift, and still. There was a knock at the door so gentle that scarcely Theophilus heard it; he opened it; and the Lord was come.

All was quiet as he entered. Hubert walked among the pillars; his revellers' dress torn and dishevelled, and his face wan and pale. "I'm going," said he to Theophilus; "I'm going to put on my attire, and to trim my lamp." But it was too late; the Lord had come, and was in the room, though Hubert knew it not.

"I have slept long enough," said Camillo, who had thrown himself down to sleep amid the revellers; "I will be up and getting ready; morning has broke; I must away ere the Lord come. Fools are they who have watched through the night; I The cock crew again, and there was sud- have revelled and slept, and yet have

But Camillo knew not it was too late; for the Lord had come, and stood in the hall, though he saw him not.

"Surely here is morning light," said Leila, throwing down her dice, and starting up from the couch on which she had sat; "here is morning light, and the Lord has not come; what folly it was in those mad ones to give up all their pleasure for so poor a chance; he will never come. Revive the lamps with fresh oil, for they burn dimly; bring fresh wine and fruit, and close out the morning light, and let us begin again; for we will think it is night still."

But Leila knew not that the night had already passed, and the morning come; it was too late; the Lord had come, and he stood in the hall, though she knew it not.

Personal Experience.

From my earliest childhood I was blest with the prayers and counsels of pious parents. This being the case, the truths of the gospel were early impressed upon my mind. The Spirit of God early strove with me, and, in fact, I cannot date back to any period in my life, in which I did not feel the strivings of the Spirit to a greater or less degree. Often I resolved in my heart that I would be a Christian; but, being of a diffident disposition, I revealed to none the feelings of my heart. The secret place alone can tell the tears I shed, and the groans I uttered, that the Savior would reveal himself to me. Thus, for years, I continued to strive in solitude to obtain the favor of God.

At a certain period of my life, I began to imbibe the sentiments of infidelity. God saw fit, in his providence, about this time, suddenly and unexpectedly to remove from me a much-loved mother, whose death produced such an impression on my mind that I resolved to lead a different life. I then determined to obtain the favor of God, if I could obtain it by myself. I was not wil-

a Christian until I had received the blessing of God. I had marked out the way, therefore God would not receive me. I soon gave up the struggle; and, for three years that followed, I endeavored to drown my feelings in the vanities of earth. This I could not do; for, when in the circles of gayety and pleasure, the prayers and tears of a sainted mother followed me there, and the thought that a beloved father was at home, perhaps on his knees, pouring out his soul to God for his wicked and rebellious son, destroyed all my happiness, and served to render me one of the most miserable of creatures.

In the year '50, Rev. J. H. L-was sent on the circuit on which I lived, whose plain and pointed sermons, like so many arrows piercing my heart, so troubled me, that I came to a fixed resolution that I would live a Christian's life, at whatever sacrifice it might be. After a week's struggling, when almost despairing of salvation, I was enabled to throw myself into the arms of the Savior. At once the burden was removed; my soul was filled with love, and I praised God aloud.

In my Christian experience afterwards, my religious feeling was wavering, sometimes very happy, at other times cast down and buffeted by the tempter of souls. I realized that there were higher attainments in the divine life. Before my conversion, and after, I had heard that there was a point in the Christian's life, in which he might be free from sin. This state I resolved to seek, but was as one seeking for something unknown. I had but a very imperfect knowledge of what this blessing consisted in. My efforts were but feeble, until, after a lapse of eight months, I attended a camp-meeting. At this meeting, I commenced putting forth greater efforts to obtain this blessing. After returning from this meeting, I purchased and read the life of Hester Ann Rogers. While perusing this work, my feelings were raised to such a height that often, from the agoling to let others know that I meant to be nies of my soul, I was compelled to lay by

the book, and retire to the secret place, to plead and pour out my soul in agony to God for this blessing. A beloved sister in Christ experienced this blessing, and often referred to her enjoyment while speaking in class and prayer meeting; but this only increased my misery. I now think that then I was often almost on the point of receiving the blessing, but my imperfect knowledge of it proved a hindrance to me. I believe that, if I had then possessed the knowledge which I now do, I would have obtained the blessing. After a short time, my feelings died away, and with them my efforts. I passed the winter in rather a cold state. In the spring of '52, a beloved sister in Christ came to reside at my father's house, and with her brought the "Guide to Holiness." I commenced the perusal of it, and of my Bible likewise, in order to gain a knowledge of this great gift. Again I commenced seeking for a pure heart, with prayer to God that he would shed light on my mind. I improved every opportunity to gain a correct knowledge of this important work. He gave me this knowledge, and, as light broke upon my mind, I endeavored to follow up that light. Truly, I was led in a path that I knew not. My happiness continued to increase throughout the summer. Light by degrees broke upon my mind; the plan of salvation became more clear to my mind, until I once more attended a camp-meeting. I went to this meeting determined to obtain the grace of holiness. I was very happy, and a large portion of the time was spent in laboring for the salvation of souls, and I almost lost sight of the sanctification of my own soul. Once, during the meeting, there was an opportunity given for those who desired this blessing to rise; I, with three sisters, rose. There was a season of prayer for us, but the gift came not. On the Sabbath, I heard a sermon on the subject of holiness from the Rev. I. S. B., which made the subject plain to my mind. I was compelled to leave the ground that day, which I did with great reluctance, from the

fact that I had not obtained what was so desirable. Monday, the sixth of September, was a happy day to me. Just as night was drawing on, I sought my accustomed place of prayer. I looked to God for the cleansing grace. As I was about rising from prayer, faith sprung up, and a "small, still voice" whispered, "The blessing is yours." What a flood of glory was poured into my soul! My heart was filled to overflowing with love! I was completely melted down. Tears flowed from my eyes, and I dared not speak aloud for fear the charm would be broken. Language entirely fails to express the joy, the peace, I felt in loving God with all the heart.

Sister in Heaven.

AN ADDRESS TO MY MOTHER ON THE DEATH OF A SISTER.

WEEPING mother, bending lowly, O'er thine infant's early bier; Cease to weep, thy child 's in glory, Cease to shed that bitter tear. Wherefore weep the one departed, When estatic bliss it shares? Now from earthly sorrows parted; The victor's crown in heaven it wears. Tender mother, Christ in mercy Took thine to his loving arms; Far from every danger earthly, Hath it lodged where nothing harms. Though you saw that lovely flower Droop and wither, fade and die, You are conscious that forever, It will bloom beyond the sky. Yes! your Agnes dwells in heaven, Lovelier far than when below; Singing now the heavenly anthem, Joined by saints and angels too! List ye! hear that voice of gladness, Bursting forth in grateful song; Notes that are unmixed with sadness. Float amid that happy throng. Loving mother, thou art passing Quickly through this world of woe; Soon with joy shall there be greeting Friends above, who wait for thee. Then let the locust gently wave, In silent grandeur o'er the dead ; And the white-rose honor the grave, Of her who sleeps in Christ her Head. Oshawa, C. W. MARIA

Holiness and Heaven.

BY A. J. MERCHANT.

To those who are still vacillating,-still undecided, and "halting between two opinions,"-still neglecting the highest privilege of the follower of Christ,-still refusing perfect obedience to the commands of God,-still rejecting the grace, by which they may consecrate all upon the altar, which, blessed be God, sanctifieth the gift, is this brief communication most sincerely and affectionately presented. Contemplate heaven as the home of the "pure and the holy," as the "house not made with hands," fitted for those who are worthy. Settle it fully in thy heart, that heaven is all perfection, all purity, and that any thing unlike it can never-no, never-enter there. Now pause, and look within; and, in the light of inspiration beaming forth from the word of God, tell me if thy heart is all like heaven. What do you see therein? Alas! notwithstanding all that's past, you still are impure, unholy, and the position you now occupy is dangerous, yea, ominous of fearful, eternal ruin to your soul. In view of this, I would most seriously and earnestly commend to your consideration a few thoughts, bearing upon the question of your salvation, which you feel to be the first, the chief concernment. Holiness and heaven. If you desire the latter, you must possess the former; and develop it in all your intercourse with the world; or else your desire will never be realized. "Come, now, and let us reason together," and it may be that, by the blessing of God, "your sins. which are as scarlet," will be made "white as snow." What! Entirely white? Not a single spot of pollution and sin in any form remaining?

Holiness is no unmeaning abstraction. It is the doctrine of the Bible. It is, in its most extended sense, simply, but imperatively, a fitness for heaven. In considering this subject, first, God has made so full and abundant provisions in the gospel, that all

enjoy this inestimable blessing. "Where sin abounded, grace did much more abound."-Rom. v. 20. Sin has reigned in thy heart to this hour, subjecting thy passions, thy affections, and thy will, more or less, to its control. Grace is "much more" powerful to harmonize and control, if you will. It hath power and efficacy "to cleanse from all unrighteousness," or sin, (1 to 7); for "all unrighteousness is sin." The design of our Savior's mission was, that he might destroy all the work of sin and evil in thy heart, that "he might destroy the work of the devil," (1 John iii. 8,) and I pray that "God may sanctify thee wholly," (1 Thess. v. 23,) not a part, but thoroughly purge thee from all defilement. The inspired man of God would never have uttered this prayer, if there had been no means by which it might have been answered. (See Hebrews xiii. 12; 1 Corinthians i. 2, and vi. 11; John xv. 3.) The way in which you are required to walk is, "The way of holiness," and "the unclean shall not pass over it," "but the redeemed shall walk there," and the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads."—Isaiah xxxv. 8, 9, 10. The provisions are seen in their effects. "He that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."-1 John iii. 9, and v. 18. "Every man that hath this hope in him purifieth himself, even as he is pure."-1 John iii. 3. "Whosoever abideth in him sinneth not."-Verse 6. I do not expect to tell you any thing you do not already know. If this be so, you must do as you know, or your doom will be, "Ye knew your duty, and did it not."

T is not only the privilege of the servant of God to live and not sin, to live holy, but 't is the only life that is acceptable in the sight of God.—Rom. xii. 1 This, I said, must be developed in your life. "Be ye holy in all manner of conversation; because it is written, 'Be ye holy, for I am holy.'"—1 Peter i. 15, 16. and 2 Peter iii.

This hardly coincides with the theory, that "on a death-bed," this work of a lifetime will be accomplished; yea, even as the spirit is just on poised wing, ready to bid adieu to its clayey tenement, that this can all-all be done. Attend a little further, "Follow peace with all men, and holiness, without which no man shall see the Lord."-Hebrews xii. 14. Mark this language. What art thou to follow, to practise? And with whom? 'T is holiness. And not with glorified spirits and angels in heaven; for a command to follow peace and holiness with them would be, to say the very least, needless. Inspiration never uttered a single needless word to Then 't is not in heaven. With all men-with all men-is the mandate of Jehovah. Then it is now; for now is all of time, or of existence, thou wilt enjoy with men. God says now, Follow holiness with men. God has secured the means, and has promised that he would grant that thou "mightst serve him without fear, in holiness and righteousness before him all the days of thy life."-Luke i. 74, 75.

Can you longer doubt? This is plain, simple, forcible, and incontestable proof that Heaven did not design that you should come to your dying breath unprepared to die, unfitted for a rest in heaven, but that you should live lives "hid with Christ in God." Don't pass the quotations. Get your Bible, and, before God, read and search to see whether these things be so. "Whosoever sinneth hath not seen him, neither known him."-1 John iii. 6. And how, yes, "how shall we, who are dead to sin, live any longer therein."-Rom. vi. 1. "As you believe, so be it done unto you," that you may find that Christ hath power to cleanse you from all sin. Now, even now, give thy whole heart to him. O, how poor a gift! All pollution and sin! He has died to cleanse and purify it in his most precious blood. Hast thou ever thought that Christ would accept part of thy heart, whilst thou choosest that sin should reign over the other part, how- now refused to believe that "holiness is

ever small? If thou hast, be assured that the "enemy hath deceived thee," for, if sin now reigns in thy heart, it is because thou dost not consent to be "saved from all sin," to "be cleansed from all unrighteousness." O it is indeed holiness that God requireth of thee, and which he delighteth in. Let this truth sink deep into thy heart; for, except thou at once gird on thy armor, and address thyself mightily to the work of saving thy soul in the way of God's own appointment, there is no hope of seeing thee in heaven. If thou dost continue to delay this work, and death cut thee down, again I say, thy doom will be, "Ye knew your duty, and did it not."

If there be a heaven to gain, and a hell to shun, now, even now, in this accepted moment, submit to be saved from all thy sins; and thus thou wilt be prepared "to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Holiness, sanctification alone, can qualify thee to fulfil this command. Just as the garden plants, when perfectly free from all noxious and poison weeds, are best prepared to grow, bear fruit, come to maturity, so it is with thy soul. The good seed may be sown there by the Spirit, even, every moment of thy life; but, unless thy heart be "good ground," clean and pure, thy God says, "there will not be fruit unto perfection." Where, O where, then, in the harvest time, will be a portion for thee? Thou "shalt beg in harvest, and have nothing."

Now, before the bar of thy own conscience, and in the presence of God, who knoweth the secrets-all the secrets-of thy heart, as one who would lead thee to a fountain that can wash all thy sins away, that can cleanse thee from all unrighteousness, I would solemnly ask thee for the verdict on thyself. Art thou still with the seeds of sin rankling in thy bosom, depriving thee of settled peace and joy, a fit inhabitant for heaven? Wouldst thou enter heaven as now thou art, should the summons come this moment? Thou hast till

required in order to secure heaven; and that that holiness must be "in all manner of conversation," "with all men," "all the days of thy life;" not at the last verge of mortality, after "all the days of thy life" are past. Consequently, thou hast not put forth a single effort to break the dreadful delusion that fetters thy soul with adamantine bonds in cruel vassalage to sin and Satan, and bars the gates of heaven against thee. An army, who are now in heaven, can testify to the truth of this doctrine. O embrace it at once. Why longer delay? How reasonable! When thy heart is regenerated, by the renewing and sanctifying grace of God, in "the putting off the old man with his deeds," in "old things passing away, and all things becoming new," in "hating the things you once loved and loving the things you once hated, then will it be holy; for the deeds of the old man were sin, but ye then shall have "put on the new man, which after God is created in righteousness and true holiness."-Ephesians iv. 24. Thou hast till now loved and cherished some forbidden idol in thy heart. When all but God and holiness are objects of loathing to thy soul, then is thy hope sure. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."-Luke x. 27. St. Paul had acquired it, preached it, lived in it, and now triumphs by it, exclaiming, "I am now ready to be offered up; the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day."-2 Timothy iv. 6 to 8. Thou mayst attain to it by the same method. The mark is high. "Holiness to the Lord." And this is the way, "This one thing I do, forgetting those things which are behind, and reach. ing forth unto those which are before, I press toward the mark for the prize of the high

calling of God in Christ Jesus."-Phil. iii. 13, 14. Does this seem high, too high, for thee to attain unto? Thou mayst fear, but thou needst not; for God is able to bring thee through faith in Christ to know all the heights and depths of the love of God, "which passeth understanding." But strive, agonize, to enter in; for "the kingdom of heaven suffereth" requireth "violence." All the powers, both of thy body and mind, must be brought into vigorous action, subjected to the will of Christ, as "instruments of righteousness unto God." O let thy faith claim the promise of God, and cry to him now, "Create in me a clean heart, and renew a right spirit within me."

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries 'It shall be done.'"
Alleghany College.

King William III. of Holland.

THERE is a rumor current, that the king has come under the impression of very serious thoughts. One of his nearest courtiers, so I am told, is a man who fears the Lord. This good man, one day walking with the king, in one of his splendid parks, availed himself of the opportunity to direct his Majesty's attention to the pernicious consequences which the Education Bill, would necessarily produce. The conversation he had with the king on this subject, induced him to show his Majesty the difference between the orthodox and rationalistic parties, and to point out that Rationalism is as destructive in its tendencies, in relation to the House of Orange, as it is poisonous to the souls of the people. The king being convinced that he was himself in a critical position, asked his friend what was to be done in order to prevent any mischief, and the answer was, that the ministers ought to be dismissed, and that Dr. Van de Brugghen, a member of the

Orthodox party, and a man highly esteemed in the country, should be appointed Pre-The king then walked on alone, and at last found himself in some remote part of his estate. Feeling very fatigued and thirsty, he knocked at the door of a peasant's hut, and asked a poor woman who opened the door, to give him some milk. Though not knowing the king, she helped him with a kindness and courtesy which could not have been exceeded had she known that the stranger was the king himself. When, however, his Majesty presented her a piece of coin for her trouble, she steadfastly refused to accept a farthing. The king, looking at the humble hut and its sober furniture, expressed his surprise, and could not help remarking, that he thought that some money would not be unwelcome to her. She answered, that there was a Lord who daily provided her with everything, so she did not know what poverty was. The king thought that she alluded to the liberality of one of the lords of the neighborhood, and asked his name. When she, however, pronounced the name of Jesus Christ, and told, in a few words, a great many good things about this Lord, the king returned in deep and serious thought, shut himself up in his closet, and the next day appointed Dr. Van de Brugghen Prime Minister.

The Republication of Mrs. Palmer's Works in England.

WE had the pleasure, while in New York, of seeing the first English reprint of Faith and its Effects. From a correspondent in London we had learned something about the influence which the writings of our beloved countrywoman were exerting over the water, and we confess it was with no little interest that we looked upon this old familiar friend in an English garb. The same steamer that brought the book bore a letter to the esteemed author that so interested us on hearing it read, that we solicited a copy for publication. It not only these mighty strivings of the Holy Spirit, I

gives an encouraging view of the progress of holiness in the land where the Wesleys first proclaimed its thrilling truths, but develops the work of the Spirit on the human heart, a subject always fraught with interest to the believer.

Bowden, Manchester, October 16, 1856.

Dear Madam,-I owe you an apology for venturing, as an entire stranger, to intrude myself upon you, especially as I doubt not your time is very fully occupied. And I cannot, therefore, ask or expect any lengthened communication from you, however much I might esteem it.

But if you can spare a few minutes to favor me with a little information, or such suggestions as you may think most suitable on one point, I shall esteem it a great favor.

I ought to premise, that I have recently read your two works, "The Way of Holiness," and "Faith and its Effects," which have been republished in this country by Heylin-and I am thankful to say, with great pleasure and profit. I had previously, some years ago, enjoyed uninterrupted communion with my Heavenly Father, and the sweet, abiding consciousness that I was wholly his, and that he was wholly mine-but had unfaithfully cast away my confidence. I felt, however, and sometimes deeply and bitterly, the great want of that perfeet love, and of that spiritual power, which I had formerly enjoyed; and this was especially painful when, as was frequently the case, the Holy Spirit, true to his functions, showed me how I was not only depriving myself of a fulness of spiritual blessing and enjoyment, but was also a hindrance in the way of others-by lowering the standard of Christian experience and attainment-beside being altogether incompetent to stimulate and encourage the members of my own classes to seek the attainment of Christian holiness.

The perusal of the "Way of Holiness" produced a powerful effect upon my mind, and led me to form the resolution, not to rest until I knew that my ALL was laid upon the altar of sacrifice, and that I was again reinstated in my forfeited inheritance.

I waited in great hope and desire for the appearance of "Faith and its Effects," yet, after I had possessed myself of it, I almost shrank from the responsibility of reading it.

Partly from the reflection that if, after all

should yet stop short of the attainment of the blessing, my case would become more perilous, partly from a conscious hesitation in laying all without any reserve upon the altar, and partly from a fear that, should I again receive the blessing, I might again prove unfaithful to the grace of God.

However, with earnest prayer for divine help I commenced its perusal. And I could not but remark the extraordinary influence which always seemed to rest upon my mind when reading this book. A sort of trembling took hold upon me. I went on and on, until I came to the forty-fifth letter, when I felt as though I scarcely dared to finish it. I read a sentence at a time, and re-read it, and, for several days, could not make up my mind to finish the letter, or to proceed further.

The impression made upon my mind was that this must be in answer to special and daily prayers for the Holy Spirit's influences to accompany the reading of the book everywhere. Am I not correct in this?

However, I will not occupy your time with my own thoughts and experiences further than to say, that, on the following Sabbath morning, while in God's house, the petition was presented by the minister in his first prayer, that God would "sprinkle clean water upon us," etc. Immediately it was presented to me—that is just what my God promises, in so many words, to do; and, if he promises, does he not fulfil his promises? Yes, he does sprinkle clean water now. I was overwhelmed with gratitude and love, while sweetly sinking into Jesus, and realizing the exceeding riches of his grace. I had been previously tempted to absent myself from the love feast to be held that afternoon, from the consideration that I had nothing to say. I now felt it alike a duty and a privilege to bear my testimony to the efficacy of my Savior's blood, and the faithfulness of his promises. I had no sooner done so than another arose, and bore testimony to having obtained the same blessing a few days previously; since which God has been graciously carrying on his work in other hearts, and two or three of my own members have borne witness to the power and faithfulness of God to cleanse from all sin. Glory forever be to his name. Others are earnestly seeking.

I feel it laid upon me not only to labor more for God, but to aim especially at glorifying him by seeking to spread more widely the knowledge of Christ as a Savior "to the uttermost."

And this brings me to the main object of my inquiry. What is the character of the monthly meetings to which you refer? How conducted? Where? By whom? Also, whether parties attending come by special invitation, or whether the invitation be more general. Also, as regards the presence of our own minister, supposing that he be not clear in his testimony on this subject. And whether, on the whole, you would recommend such a meeting being attempted when this is not the case.

I feel that I have already encroached too much upon your time; but I feel sure you will pardon the intrusion, and that you will rejoice with me in these additional evidences of the matchless grace and unchanging faithfulness of our covenant-keeping God; and that he is making you an instrument of good on this side of the Atlantic also.

Surely, it should be a source of encouragement as well as a motive for thankfulness, that God is drawing the attention of his people more generally, not only among Wesleyans, but among ministers and members of other churches also, to the doctrine of Christian holiness, not so much as an abstract doctrine, but as that which is "our high calling of God in Christ Jesus." May God more abundantly bless and prosper all your offorts. And O that he may, in his boundless mercy and love, enable me ever to stand forth, humbly but boldly, as his witness, and that I may be "kept by the power of God through faith unto salvation."

Blessed be his name for the assurance, "Faithful is he who hath called you, who also will do it."

Farewell, and believe me in the bonds of Jesus' love, to be, Yours, very truly and gratefully.

To MRS. P. PALMER.

SANCTIFICATION.—To sanctify, in a general sense, is to cleanse, purify, or make holy. It is derived from the Latin sanctus, holy, and facio, to make. In particular, it implies to cleanse from corruption, to purify from sin, to make holy by detaching the affections from the world, and its defilements, and exalting them to a supreme love to God. Hence John says, "Sanctify them through thy truth." In theology, the Holy Spirit is, by way of eminence, denominated the Sanctifier.—[Beveridge.

Hear what an Old Disciple hath | ior from all the guilt of sin, and the power to say.

It is a matter of astonishment and lamentation, that any of those who profess to be followers of the Holy One should deny, both in theory and practice, the doctrine of Christian perfection.

It must be the sad fact, that they do not come to Christ and his word free from prepossession of the doctrines of men.

What! shall souls believe in, and receive the virtue of the great atonement, and yet be sinners? God forbid. Is Christ the minister of sin? Must his disciples carry a body of death all their days, till natural death conquers the moral turpitude of the heart?

What a poor compliment is this to our great High Priest, whose blood is presented by his own most holy person before his Father in the most holy place! And the Holy Ghost saith he hath obtained eternal redemption for us. And again, we are complete in him. I marvel that persons who have strong penetration in other matters should be so blind here where the true light shineth.

'T is true they read the Bible, and they are there told that the offerings of the ceremonial law never made the comers thereunto perfect, but the bringing in of a better hope did. Yet, alas! blindness has happened, at least in part, to modern Israel, and many call tradition and new invention, light, and some of the most precious truths of the glorious gospel of Christ, who is the image of God, darkness.

"But Christ is all that souls can need,
To cleanse and keep them pure;
While we believe, he frees indeed;
His promises are sure."

Another thought occurs to me of my own experience. This long since I first slow of heart to believe; yet he has knew the Lord, being now more than helped me to see and feel more of the seventy. It was when but a youth that Christ was revealed in me a complete Sav-have enjoyed several revivals of pure love

ior from all the guilt of sin, and the power of it was so broken, and the nature of sin was so exterminated that I thought, for some weeks, that my internal foes were all slain. O, how I felt when I came from the ordinance of baptism. It seemed to me that Satan, and all my inbred corruptions, were fully under my feet.

The new creation was then wrought in me by my great Deliverer, so that it seemed to me that anger, a great besetment of mine, had no place within me, and would trouble me no more.

I found, however, in about a month afterward, on being suddenly tempted, that it stirred again, which both alarmed and surprised me—yet, through the power of Christ, it was immediately repressed. Again, pride was a great sin in my heart and life before conversion to God. But the Holy One overthrew the monster, that he might reign and save unto the uttermost. The same may be said of many other sins, but they were all blotted out, and I clearly saw that I need not feel condemnation any more. But O, I cannot say that this holy calling has been maintained on my part since then.

Yet, thanks be to God, I have not loved the fashions and amusements of this proud world since my espousal to Christ. And 't is strange to me how any of those who still profess to be followers of him who humbled himself even unto the death of the cross, can spend time and money for that which is not bread, as many do in these days of sad departure from the true faith and love which all possess who are entirely consecrated to God.

But to return to my experience. Would to God that I could write more fully of experimental holiness than I now dare to do. There is no slackness in the great Provider, or lack in the provision that he has made. But I have been slack and slow of heart to believe; yet he has helped me to see and feel more of the efficacy of divine grace than at first. I have enjoyed several revivals of pure love

to God, and have seen an undescribable beauty in the word holiness.

There is, in this great salvation, a constant flow of love to God, while all fear that hath torment is gone. O how good it is to "dwell in the secret place of the Most High, and abide under the shadow of the Almighty."

According to St. Paul, the love of God does not dissemble; it abhors that which is evil, and cleaves to that which is good. leads to practical holiness. As saith St. John, "This is the love of God that we keep his commandments, and his commandments are not grievous." Yet we see many who profess to be Christians indeed conformed to this world, both in spirit and practice, while to be not conformed to the ways of ungodliness is as plain a command as any in the book of God. And what is more destructive to a Christian's disposition or ability to do good, and to lead others in the way of holiness, than this abundance of superfluity that God sees in those called evangelical churches! Would that the ministry were wholly free from this bad example. O that we were wise!

West Brewster, Nov. 11, 1856.

An example for Imitation.

THE following, received just as our number was going to press, we furnish to our friends as a stimulus to go and do likewise. Beloved, we must be co-workers in this enterprise in order to succeed. Without your co-operation we cannot publish the Guide, and without the Guide much of the labor you bestow will be lost. Its monthly visits supplies a deficiency which cannot be met in any other way. Let us take hold of this work heartily and in reliance on our ever present and all sufficient strength, and we shall succeed. A correspondent from the South, who has taken our Periodical from the commencement, expressed in a recent communication her gratitude for the continuance of the Guide, though at the time of its beginning

she doubted whether the church was prepared to sustain it. The divine eye has been upon it, watching its progress, and preserving it from overthrow. And though (painful as is the thought,) it may even at this day number its opponents by thousands, we are encouraged to know that it is growing in favor with the people, and making an impression upon the church for good, the force of which even our enemies cannot gainsay. In saying this, we take no credit to ourselves;—the excellency of the power is of God and not of us. But to the letter.

W----, Nov. 17, 1856.

REV. H. V. DEGEN-

Enclosed you will please find \$ 1.02, for which you will send me the amount in Guides of old numbers such as you send out as tracts. I wish them to show as specimens. I hope to send you 100 subscribers, trusting to promote thereby the growth of Christ's mystical body.

Yours in Christian love,

If every lover of our cause entered upon the work with a similar spirit, how easily might our subscription list be doubled. Some may not be able to do as much as this brother contemplates—but remember a feeble effort is not despised. Little streams, in the aggregate, make large rivers. If you can get but two or three besides yourself, or even one, to become readers of a periodical on holiness, you, by this means, gain an entering wedge; which may ultimately break up the worldliness and torpid state of a whole church. May God direct you.

Holy of holies, in Scripture was significant of the innermost apartment of the Jewish tabernacle or temple, where the ark was kept, and where no person entered except the high priest once a year.—[Cruden.

THE BIBLE.—The Bible is a window in this prison of hope, through which we look into eternity.

Editorial Miscellany.

Home Again.

SINCE our readers have been notified of our temporary absence, and some "jottings by the way," have been furnished from our correspondence, we deem it proper to report ourself as again at our post; and, for the sake of completeness, give a brief sketch of the rest of our wanderings. Leaving our kind friends in Hamilton, we took our journey westward, passing Detroit, where we tarried only long enough to take a little rest, and " see the place," and reached Chicago some thirty-six hours from the time we started from H. We were somewhat prepared by report, for the size and business of Chicago, but we confess as we looked upon the stately buildings of this growing rival of our Eastern cities, it was difficult for us to conceive of its having had so recent an origin. Every thing we saw bore the stamp of stability and permanence, and we should as soon think of Boston's ceasing to be a mart of business, a point of importance, as Chicago. Its low, flat position, seems to justify the reputation it has acquired, of being an unhealthy location, and yet some of its residents speak of it, as comparing favorably, in this respect, with other cities.

Having but little to detain us here, we left on the evening of the day of our arrival, in the steamer for Milwaukie, which we reached early the next morning. Here we found relief from that loneliness which one cannot avoid feeling when travelling alone. For the first time since leaving home, we greeted an acquaintance, in the person of Rev. C. S. McReading, formerly of New England, but now pastor of one of churches of that city. the flourishing With him we visited the different parts of the city, and saw much that impressed us favorably. Milwaukie, like all the western ness; and our readers can imagine the

towns we have visited, is situated mostly o on level ground, and is laid out with great regularity. Much taste is evinced in the style of dwellings here, and some of the structures, particularly in the business part of the city, are of mammoth proportions. This must be a point of growing importance, and judging from the enormously high prices at which land is held, we opine the people believe it. Immense fortunes have been realized here as elsewhere by the rise of land, which has begotten such a desire for gain among the masses, that it affects seriously the religious prospects and condition of the churches. The best chance for making an investment, seems to be the universal topic of conversation: - It is the one idea that permeates society. interposes a serious barrier to the success of the gospel. While men are entirely engrossed in the things that are seen, it is difficult to allure them by representations of the things that are not seen. Occasionally however God speaks in his Providence, and when HE speaks he will be heard. The burning of the Niagara with its fearful loss of life, and other casualties which have recently occurred, were making their impression on the public mind. But alas, how soon these things are forgotten, and men live on as recklessly as ever!

From Milwaukie, we next proceeded to Fond du Lac. Here we were directed to the house of a brother Clum, whose acquaintance we were urged to make. This kind brother and his family seem to regard it as both an honor and pleasure to entertain the friends and ministers of the Lord Jesus. When we entered their hospitable dwelling, they had just returned from one of those seasons of refreshing which saints are favored with, when, with singleness of aim, they meet to worship the Lord, and speak of his goodpleasure of our interview. Here also we found Dr. Redfield and his excellent lady, with whom we have had some acquaintance in former days. The doctor was aiding Bro. Robbins, pastor of one of the churches, in a protracted meeting, and, as we learned,

with good results.

Taking the boat at Fond du Lac, we next proceeded on Lake Winnebago to Menasha, which is about five miles from Appleton, the terminus of our journey. On our way we touched at Oshkosh, where we met the Rev. Mr. Cushing, a co-laborer of former years. Oshkosh is a busy, stirring little city, and accords more with the idea we had formed of western towns, than any place we visited. The buildings, especially on the Main street, seem to have been hastily erected with a view more to present use, than to permanence or architectural beauty. It is emphatically a new place, and yet, judging from its location, and the immense country that is filling up about it, it must become a growing and flourishing city. We reached Appleton about one o'clock in the afternoon. Here is the seat of the Lawrence University, so called after Amos A. Lawrence Esq., of Boston, to whose generous appropriations chiefly, it owes its existence. The structure is worthy of its noble patron, and forms the principal ornament of the place. It is surrounded by ample grounds (the gift also of Mr. L.) and laid out with taste. We found quite a large number of students in attendance, and were happy to learn that the Institution is constantly growing in favor with the people. While at A, we were the guest of Dr. Cooke, Pres. of the University, and Prof. Cobleigh, with both of whom we have enjoyed a pleasant conference connection. We were received here with genuine New England hospitality. We shall cherish the recollection of this visit with these kind friends among the most pleasant reminiscences of the past. We spent a week or more in Appleton, and left with the feeling, that if ever we chose a western home, this should be its location. Here

we left a son, who has established himself in the Book and Stationary business with a young friend, under the firm of Degen & Poland. We hope at some future day to make this a depository for our books. spent two Sabbaths at Appleton, on both of which, as in all other places where we tarried over Suuday, we were pressed into the service. We had the pleasure of addressing the Students at the College Chapel and the Methodist and Congregational churches in the village. Having disposed of our business, we retraced our journey homeward, returning by the Michigan Southern and Lake Shore Railroad. We were two nights on the road, but, with high-backed cars, and acccommodating conductors, who seemed disposed to disturb us as little as possible, we succeeded in getting a tolerable amount of rest. On the route we halted for a short time at Owego, N. Y., where our beloved colleague is now stationed. We found him in the enjoyment of excellent health, happy in his work, and full of faith and hope.

Our tour has not only been a source of enjoyment but of physical benefit. We were pained, however, at the amount of wickedness we both saw and heard. Men of God, valiant for the truth, bold in the rebuke of sin, and that cannot be lured by the desire of gain, are very much needed here. We do not mean to imply that there are not many such, but they are few, very few, compared to the necessities of the community. It is a beautiful country. How often have the words of Bishop Heber recurred to our mind during our journey—

"What though the spicy breezes,
Blow soft o'er Ceylon's isle,
And every prospect pleases,
And only man is vile?

In vain with lavish kindness,

The gifts of God are strown, etc.

May God save us from allowing our blessings and mercies to prove our curse and ruin.

